

# THE CHRISTIAN CENTURY

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# The Christian Century

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No. 51

## My Confession of Faith: A Resume

Not the least significant fact in the religious life of our time is the impulse to express one's faith in some sort of statement, formal or casual. This is not only the case with doctrinaires like Tolstoy and Frederick Harrison, who have formulated their beliefs in doctrinal volumes, but it is also true of men whose primary interests are not supposed to fall in the religious field, but who are of the professional and literary class. Mr. Benson and Mr. Chesterton are telling us what they regard as the essentials of religious conviction. Mr. Wells is attempting to spell out what he believes will be the creed of the future, and even Mr. Jerome K. Jerome pauses in the midst of his humor to publish to interested audiences his new articles of faith.

The surprising thing about this renaissance of doctrinal utterance on the part of the laity is its coincidence with the almost total discrediting of dogma. If there is one tendency more marked than another in the spiritual life of the age it is the weariness and distaste with which theological propositions are received. Of creeds and confessions of faith as tests of orthodoxy the generation has had enough and quite enough. Yet perhaps no time has ever, in its deeper soul, been more sensitive to the verities which belong to the life of the spirit. It is not an age of skepticism. Perhaps it is too much to call it an age of faith. Rather may one say with confidence that it is a time of inquiry, of examination, of testing the facts. Such moments are of immense significance. They are not the death hours of religion, but the times in which a new and larger faith is born.

I have been deeply interested in this phase of our present problem of religious belief by the results that have issued from the publication of my "Confession of Faith," which has appeared in recent numbers of the Christian Century. In that series of utterances I undertook a very simple and definite task. After twenty years of experience as a teacher and minister among the Disciples of Christ I found myself charged in a certain quarter with heresy, even with infidelity. The source and the motives from which such charges came were quite obvious, and like similar assaults upon other men among us they might have been left to take care of themselves and fall of their own weight.

But it seemed an opportune moment to ask certain questions suggested by these charges, and to attempt, if possible, to ascertain from the responses, the direction in which this brotherhood of the Disciples is moving in this, the hundredth year of its history. In order to make the issue entirely clear I have been at pains to point out the fundamental elements of my own religious faith. In this statement it was manifestly impossible to be exhaustive. But I considered the three fields in which the interests of the Disciples have from the first been most profound. These are the Old Testament, the New Testament, and the Program of the Fathers of this movement to promote Christian Unity.

To make the issue quite clear once more, I shall specify the items which I have enumerated among the beliefs held by me with confidence and emphasis:

I believe in the divine origin and purpose of the Old Testament, in its inspiration, and its value as the record of the lives and utterances of holy men of old who were the prophetic teachers of Israel.

I believe in the divine origin, inspiration and permanent value of the New Testament, as the record of the lives and utterances of our Lord and his Apostles, and as the authoritative source of knowledge regarding the beginnings and nature of the Christian religion.

I believe in the Lord Jesus Christ, the son of God, the Savior of men; his life and death of sacrificial and redemptive service, his miracles, his teachings, his victory over death and his gospel of pardon and righteousness sent forth to all men.

I believe that the fathers of this reformation perceived in the divided state of the Church the greatest hindrance to the triumph of the Gospel, and that in their advocacy of Christian union they voiced the most urgent need of the Church in their day and in our own. I believe that the plan they proposed for the accomplishment of this end—the abandonment of divisive human formulations and methods as tests of religious soundness, and the acceptance of the primal ideals of the church as to faith, spirit and service—is as practicable today as in their own time, and that it is the only practicable solution of the problem.

It is scarcely necessary to repeat that what I here set down is the briefest summary of my faith, and not intended as an inclusive

statement. Naturally the items of any Christian's confession of faith would extend to indefinite limits if expressed in complete form. Probably, also, there would be not a few points at which he would differ in his view from every other believer. The futility of attempting an authoritative conformity to a fixed and detailed standard of belief has been proved throughout Christian history. No other single attempt has been so fruitful of division as this.

It is the peculiar glory of the Disciples that they avoided all efforts at mere uniformity, and insisted that loyalty to Christ as the Savior of men and the Lord of life was sufficient as a test of brotherhood in the church. In this view they repeated the convictions of the greatest spirits in the church since the Master was here, and in this view they have been joined by the great body of believers in our day.

Accepting, therefore, these fundamental truths of the faith, I have labored as teacher and preacher for this score and more of years to interpret them to students in the class-room, to congregations on the Lord's Day, and to audiences from the lecture platform. This work I expect to continue as long as I live. Convinced that the Bible has received new aids in our day from the critical researches of the most eminent scholars in the field of historical and literary inquiry, that it has nothing to fear but much to gain from such labors, it has been one of the satisfying features of my work to utilize the results of these investigations as broadening the field of biblical truth and furnishing, as never before, the means of awakening and confirming Christian faith. Of this I have had abundant evidence in my work both with students and others. It is my growing conviction that nothing has so much tended to satisfy the minds of reverent inquirers after truth, to remove doubt regarding the Bible and the Christian religion and to set the feet of our generation upon the impregnable rock of God's Word as the frank investigation of revelation in the light of literary and scientific research.

But in what I have written I have kept in mind one inquiry, and have frequently called the attention of my readers to one question and one alone. That question is not, "Do you agree with my views as stated in these affirmations?" That inquiry is not without interest at the proper time, for every man who thinks at all is glad to compare his opinions and beliefs with those of other men; and rarely is such comparison without profit to both parties. But in these papers my purpose has been different. I have been concerned to ask rather, "Does the position which I have defined in these statements consist with loyalty to the Word of God as understood by the fathers, and with the plan of the fathers themselves in their plea for a united church?" In other words, "Were the fathers right when they insisted that wholehearted acceptance of our Lord as Savior and Teacher was all that could be required of any man who offered himself as a follower and subject of Christ?" Having proclaimed this as our central contention for a century, must we now confess that we have been mistaken all the time, and that what we really insist upon is this apostolic confession plus certain definitions of inspiration, certain views of biblical literature, or certain theories regarding the church? If so, what do we more than others? Has it not been our charge that the denominations around us made their cardinal mistake in the fact that, not satisfied with this central and all-sufficient creed of the apostolic church, they went about to add to it some personal or denominational dogma or ritual or organization? Shall we now say that they are right and we have been wrong? That after all the primitive confession is insufficient? I contend that no inquiry is more profoundly timely than this. Upon the answer must depend the validity of our separate existence for these five score years. If we have been wrong in this, no excuse can atone for the sin we have committed in maintaining a distinct existence which we now thus confess to have been aimless and mistaken.

I am not prepared so to interpret our plea and our history, nor do I regard it as loyal either to the gospel or the spirit of the fathers to retreat under cover of a creed, written or unwritten, at the approach of a new truth. Such was not the custom of the fathers themselves. They were the children of their age, to be sure, and accepted many of the current views which have since lost their force through the growth of knowledge. But they were men who had freed themselves from the shackles of tradition and church authority, and went boldly to the Word of God to find for them-

selves its meaning. In this they defied the entire theological world of their day. Men stood speechless and indignant at their audacity. They were accused of irreverence, perversion of Scripture, and deadly heresy; and all because they preferred the lordship of Christ to the authority of human opinions. They set at naught the orthodoxies of their day because they had a larger vision of the gospel than the men who condemned them. And time has proved that they were right. Are we prepared to deny both our own heritage as their children and the verdict of the years? In such denial I wish to have no part.

I have been deeply interested in the responses that have come to me from the men and women who have been reading these statements of mine. Some have thought my position too conservative. They are of the opinion that the acceptance of historical criticism and the established scientific views of modern times, with their central principle of evolution, would rule out parts of my confession, such as any belief in Old Testament miracles, or the value of such books as Esther or Ecclesiastes, or the virgin birth or the nature-miracles of Jesus. Others thought me too radical, insisting that for themselves they could not dissent from a single statement of Scripture without involving themselves in perplexities which they dared not invite, preferring a faith that declined to question in the face of even rather obvious difficulties, to the effort to explore ways that might lead to worse confusion.

Between these rather widely-separated groups I have had almost every shade of opinion expressed. But two things have furnished me with abundant material for reflection and deep satisfaction. The first is that in no case, even where the divergence from my expressed views was the greatest, has there been any doubt uttered as to the right of a teacher and minister among the Disciples to hold and proclaim these convictions. Many have said in substance, "We believe you are in error in this or that view. We think your conclusions are too radical, or too hesitant, as the case may be. But we believe also that there is nothing in such divergence of opinions from those we hold to debar you from fellowship with us, nor deprive you of that 'liberty of prophesying' which is the right of any man who remains loyal to Christ."

The second cause of satisfaction is the large number of testimonies that have come to me regarding the help derived from a study of these statements of mine. I need hardly say that such words have not come from students of mine, for in the nature of the case those who belong to this class need no present instruction regarding the interpretations I have given to the Bible and to religious history during the years of my work as a teacher. Those who have worked with me in the class-room are fully aware that my interest in the Bible

has ever been the result of a profound conviction that this Word, rightly understood and appropriated, is the most potent force for the making of Christian character. And they know as well that I have never had one method of interpretation for the class-room and another for the public assembly. Least of all have they been disturbed when sensational reports have reached them as to alleged destructive and revolutionary utterances of mine regarding the Bible. They are too well informed regarding my actual positions, and the capacity of the press, not only the secular but even some religious journals, to publish sensational and unsubstantiated reports of the teachings of men connected with institutions of learning. So it is not to the reports received from my students, numerous as these have been, that I now refer.

It is rather to those words of gratitude from men and women, teachers unknown to me, who assure me that my recent statements have helped them to a clearer view of the Bible and our history, and have enabled them to resolve some difficulties which they had formerly labored unavailingly to remove. Some of these friends tell us that by comparison of their understanding of Scripture with what I have written they have come to a deeper faith and a more confident assurance of the truth. It is ever a teacher's highest and most prized reward that he is able thus to be of service in clearing away the difficulties from the path of any seeker after God.

Let us once more make clear the fact that I have taken no pains to argue any point in my statements. The proofs, which are not wanting for those who desire them, are appropriate rather to the class-room, or the library where one who wishes to know the facts sits down with the volumes which contain the evidence, or even to such a department of the Christian Century as that of "Biblical Problems," where I shall be glad to consider any suitable question. But my purpose in these papers has been merely to indicate my own convictions upon the most important themes of our holy faith, leaving as a purely subordinate matter the question of assent to these convictions on the part of others. At the first thought of preparing such statements it was open to question whether they would be of any value or interest. Only with the hope of making clear one of the most important issues of this our Centennial year did I gain my own consent to obtrude the comparatively unimportant sentiments of one person upon the attention of a brotherhood like our own, quite capable of reaching its own conclusions without assistance. However, I am led to believe that the circumstances justified the pronouncement, and the appreciative words of every one of the many who have spoken in acknowledgment of help received, would be more than ample reward.

HERBERT L. WILLETT.

## The Real Issue Not Theological But Moral

It is cause for regret among men of our brotherhood who accept the modern conception of religion that the current controversy has of late weeks taken a new turn. In the beginning it was a question of liberty; now it is a question of simple honesty, of veracity.

In the beginning it was assumed that Professor Willett held to certain views that differed strikingly from the conventional view which most people accept. The issue was joined on the question as to whether our brotherhood had room for a man holding to such views. The correspondence we have been printing in the past four issues treats of this question. The brethren who have been writing in to us declare that our brotherhood is made for just such men as Dr. Willett, that his is a typical case which our platform was fashioned to satisfy. The one unique thing that we have for a century been striving to do is nothing other than the building up of a fellowship so large and broad as to make room in it for any man who adopted or discovered new truth, so long as he maintained his loyalty to Christ the Lord.

If our platform means any thing it must be usable in a concrete case. It is not simply a fiction to preach about. Where would a man of Professor Willett's belief go if he should be cast out of our brotherhood? Who that reads his own words would say that he has no place among us? His very divergence from the popular view is a glory to our people, disclosing as it does the fact that the essential principle of unity is strongly grounded underneath all speculative differences.

This is our interpretation of the correspondence which continues to pour into our office. The Disciples of Christ insist that their plea for unity in faith and liberty in opinion shall not be taken as a mere academic theory but as a vital principle of their actual procedure.

But just now the issue has changed. The question of liberty has yielded its pre-eminence to the question of common honesty. This is most unfortunate. The Willett controversy is an ideal one in which to test the soundness of our contention that faith, not opinion, is the basis of our unity. Not a free spirited man among us, but hailed with satisfaction the opportunity to fight the battle of liberty to a finish. But the question is not now, "Shall the theory of miracles which Professor Willett holds or his critical views of the Scrip-

tures be made a bar to his rendering a service among the Disciples?"

The question in the foreground now is, "Will the Christian Standard tell the truth about this man?" It is a simple case of honesty. It is not a deep, dark theological question now. It is such a question as the man in the street might discuss as well as our college professors. The Christian Standard has called Dr. Willett an infidel, a false teacher, a traitor to the principles of our brotherhood. It has charged that he disbelieves the holy scriptures and the divinity of Jesus. Its pages for weeks have teemed with misrepresentations of his position on miracles. And even when he declares categorically that he believes in the Virgin birth of Jesus it makes no correction or apology.

We do not refer to these several points because we hold them to be of equal importance. We are not making the argument that Professor Willett should be given room among the Disciples because he believes in the Virgin birth. We would prefer to stand with Evangelist James Small and declare that a man's inability to accept the Virgin birth is no bar to his fellowship and ministry among us. Our point now is that the Christian Standard has sinned and is sinning each week against common truth.

The question our brotherhood is facing now is whether we shall submit to the tyrannous demands of a publisher and his editors who not only refuse to retract their untruths, but who wantonly continue to give them circulation. In the earlier issue of the present controversy our theological position was tested. In this, the later phase of it, our moral sensitiveness and responsibility are being tested.

### OUR NEW DEPARTMENT.

A new department appeared last week in our pages—"Events Current and Undercurrent." Rev. Alva W. Taylor will conduct this department from week to week. Mr. Taylor brings an admirable equipment to this task. He is a specialist in the field of sociology, hence will approach the happenings of the world with a true interpretative feeling. His residence of several years in England, supplemented by oft-journeys on the Continent, gives him the point of view of the traveler who knows the scenes of which he writes. Besides, Mr. Taylor's ministry is a most practical one. He has interested himself in actual life and has succeeded in bringing to his people the interpretation of the actual world's current events.

December 19, 1908

## THE CHRISTIAN CENTURY

(785) 5

## An Introduction

This copy of the Christian Century is being sent to all the preachers of the brotherhood. Into the hands of some it is coming for perhaps the first time.

We wish to make clear why it is being sent. Of course we are interested as is every newspaper in adding to our circulation. But these extra copies are not being sent at our expense. We are not allowed by the postal rules to send so many as "sample copies."

You have received this paper as a gift from a number of your brethren, ministers and laymen, who believe a grave injustice is being done a brother and through him the whole brotherhood.

At this Christmas time our brotherhood finds itself in the throes of a grievous controversy. This controversy draws its life from the mischievous misrepresentation of a widely-read newspaper. We have striven in every way open to us to lay the truth before our readers.

Professor Willett, one of the editors of the Christian Century, has written and published a statement of his beliefs touching certain matters brought into this controversy. Of this statement, extending through five weeks, he makes a summary in the present issue.

The publication of this "Confession of Faith" has met with the heartiest approval of our readers who have taken occasion to express

in emphatic words their sense of outrage at the shameless perversion of Professor Willett's teaching by the Christian Standard.

Many of these brethren in writing to us expressed the wish that every preacher of the brotherhood might see the pages of our paper in this critical time. They felt that the brotherhood did not have the facts. They saw that the Christian Century was giving the facts in a candid way and they wished all the brethren in our ministry might be put in possession of them.

We agreed to send the Century to all our preachers if our present readers would bear the expense. The response to our offer enables us to send this paper to you this week. The gifts to this fund are still coming in. We have received already a sufficient sum to meet the expense of this extra issue and a small surplus on another issue. We are hoping the sum will grow large enough to warrant our sending the paper three weeks at least to all our preachers.

We do not apologize for accepting gifts to spread the truth. It is an unconventional thing for a newspaper to do, we know. But the heartiness with which some have responded confirms us in our belief that we are giving them a chance to do the most important piece of missionary work they could find.

## An Amazing Apostasy

The Christian Century recently took occasion to formulate six points of Professor Willett's belief, not as an exhaustive statement of his convictions in any sense, but as showing his mind toward certain matters which have been brought into the current controversy.

We named the following:

1. Professor Willett believes in one living and true God.
2. He believes in Jesus Christ as the Son of God, his Saviour and Lord.
3. He believes in the Holy Scriptures as the word of God, able to make men wise unto salvation.
4. He believes that Jesus was born of a virgin.
5. He believes that Jesus worked miracles.
6. He believes that Jesus rose from the dead and is a living, regnant Christ today.

The Christian Standard of December 12 in reluctant response to the demands of its readers that it print Professor Willett's "Confession of Faith" which ran for five weeks in the columns of the Century, quotes the above formulation and makes the following amazing comment:

"We regard the foregoing statement as very inadequate as affording a title to a representative teacher among us."

What could better disclose the utter perversion of the fathers' plea as it is conceived by the Christian Standard than this comment? That the Standard had fallen so far from the lofty position of Thomas and Alexander Campbell, not even the most prejudiced would have suspected. We thought our statement of six items in Professor Willett's belief was giving good measure, heaped-up and running over when only one item was demanded by our fathers. But now that the editor of The Standard asserts that even this is inadequate, will he be so good as to write down and publish for the brotherhood a statement of belief that is adequate? For a number of years we have been trying to get at the creed on the basis of which The Standard has been excommunicating certain brethren. We have hopes now of discovering it. Meanwhile many of our ministers and teachers who acknowledged Christ's lordship and divinity as the sole prerequisite to admission to his church will be anxious lest their fellowship has been obtained by the brotherhood under false pretenses.

## The First Council of the Churches

The events of the first week in December will ever remain memorable in the annals of American Christianity, for there was then gathered in Philadelphia the first convocation of the Federal Council of the Churches of Christ in America. Thirty-five religious bodies were represented. Some five hundred delegates were present. The host of Christians represented in this assembly runs to many millions.

When the first conference was held in New York four years ago it was a question as to whether the churches wished to unite in the work of the Kingdom. That great meeting set itself to ask and answer the question, "Is it worth while to make the effort to unite in the common tasks of the church?" The answer was instant and enthusiastic. The men there gathered believed that at heart all Christians are now one. It is the machinery of the churches that keeps them apart. But it is possible so far to unite, in spite of this fact, that while the walls of denominationalism are not openly attacked, they may be gradually undermined by that growing sense of brotherhood which is thus fostered.

With hearty assent to the general plan of Church Federation as a step toward still closer unity, the New York gathering brought its work to a close. Then it was the next order of the day to secure the assent of the different religious bodies to the plan. Most of them took early and happy action in approval of the movement. This was easy for those who had the right spirit toward union, and some representative body to give it expression. It will ever remain one of the anomalies of religious history that the Disciples of Christ, whose plea for a century has been Christian union, was one of the last of religious bodies to take action, and even this was not accomplished without strenuous opposition. But the action taken at the Norfolk Convention removed at last the reproach of lukewarmness and indifference, for which, as it seemed to casual observers of our history, there could be no excuse.

As the result of the plan thus adopted, thirty delegates were chosen to represent the Disciples at the Philadelphia gathering. It is a remarkable fact that of these, nearly all were present. No delegation showed a larger percentage of attendance. Those pres-

ent were Ainslie, Bates, Batman, Carpenter, Crambiet Garrison, Lichtenberger, Hopkins, Miller, Kershner, Montgomery, Moore, Phillips, Power, Richardson, Remagen, Rutledge, Warren and Willett. Nor were they without voice in the council. Dr. Power of Washington presented the report of the important committee on Sunday observance. Levi G. Batman of Philadelphia was chairman of the nominating committee, and others had part at various times.

From the very start it was apparent that the council was not there merely to discuss the question of unity. That theme, indeed, received constant emphasis and evoked unbounded enthusiasm. But the unity of the churches was rather affirmed than discussed. The question was not, "Shall we unite?" but rather "Since we are united, what is our common task?" The themes which the assembly considered were the most vital interests of the church today. They included Religious Education, Foreign Missions, The Immigrant, Modern Industry, Home Missions, Temperance, Sunday Observance, Family Life, and International Affairs. These topics were not discussed as abstract or academic questions, but as the work of the united churches. The note of unity was evermore struck with insistence and power. Never have the demands of these various causes been made so imperious and compelling as in this gathering. Very notable were the pronouncements on Foreign Missions, Temperance and the Church and Industry. In the last named cause two great mass meetings were held on the Sunday afternoon, in which thousands of workmen were addressed regarding the mission of a united church in behalf of labor.

As a side issue, a very delightful gathering of the Disciples present at the council was held on Friday evening, the occasion being a banquet given by the Philadelphia brethren to their guests. Among the speakers, Dr. Garrison and Dr. Moore were heard with great interest. The former spoke of the Pentateuch of our history as a brotherhood, our Genesis, our Exodus from Sectarianism, our Levitical period of insistence upon the laws of the kingdom, our later passion for Numbers, and our final and happier estate of reaffirming, Deuteronomy-like, our allegiance to the fundamental ideals of our history. It was a pleasing comparison, though one felt

that somebody had slipped into this Pentateuch of ours, in recent days, an unauthorized copy of the "Book of the Wars of the Lord."

One of the most interesting episodes of the week was a fellowship meeting of Baptists, Free Baptists and Disciples, held at the assembly room of the Baptist Publication Society. It was presided over by Dr. Wayland Hoyt, one of the best known and beloved Baptist ministers. It was an hour of close fellowship. Every voice was urgent that the three peoples ought to be one. One of the Baptist brethren said, "If our Baptist name keeps us from uniting, we ought to abandon it, or anything else that stands in the way of union." It was the continuation of the close and loving fellowship of the recent Chicago Congress of the three bodies.

The council held one great public session in the Academy of

Music. All the other sessions had been in the Witherspoon Hall. But on Monday evening the Academy was filled to listen to Dr. Aked of New York, Dr. Dunning of Boston and Bishop Hendrix of Kansas City, the President of the Council. At the close a reception was held, which gave a delightful social touch to the series of busy sessions.

The Council is now an accomplished fact in the life of the churches. The men who attended this first gathering may well treasure the experience. It will be one of the great dates in the history of American Christianity. Its influence will widen and deepen with the years and with the recurring convocations which shall register the advance of the churches in this great federation.

## The Affrontery of the Christian Standard

The past few weeks disclose a change in the policy of the Christian Standard. It continues to print a page of irresponsible correspondence concerning Professor Willett each week. But its editorial tread is weak and hesitant.

In its earlier and characteristic policy it attacked its chosen victim with a frenzy of zeal. The victim was caricatured, his teachings perverted, the mind of the brotherhood sown with seeds of prejudice and fear. He was made of ill-repute among many of his brethren.

The earlier policy of the Standard was overt, brutal, relentless. Its present policy is cowardly and shameless.

Its editorial page of last week says:

"The Standard has never presumed to inquire into the belief of Professor Willett, much less to make it the object of protest. We have had nothing to do with his belief nor do we desire to have. The objection is to his reputation as a scriptural teacher."

How different this sounds from the editorial of two months or so ago in which the Standard declared it would not be enough for the brotherhood to ignore Willett, "We must repudiate him." Then they appeared to be concerned about his beliefs and teachings; now they demand his withdrawal from the Centennial program only because of his bad reputation!

The Standard retires now to the cowardly position that it is not a question of justice, but one of expediency that confronts us. Professor Willett is suspected by some brethren of being unsound, of being an infidel, of being disloyal to our cause and to Christ. Therefore, no matter what his real views are he ought, in the interests of peace, to withdraw from the Centennial program. This is the Standard's present position.

The brazenness of its present attitude is obvious to every one. Who gave Professor Willett his bad reputation? The Christian Standard.

How did the Christian Standard create a strong feeling against Professor Willett in many quarters? By caricaturing and wantonly perverting his teachings, and by printing bald untruths concerning him.

Is Professor Willett in bad repute in his home city? No, he was the president of the Chicago Ministerial Association last year.

Is Professor Willett in bad repute in his home state? No, he was president of the Illinois State Convention last year.

Is Professor Willett unacceptable on the convention programs of our brotherhood? No, he has spoken on the programs of more state conventions than any man among us in the last fifteen years, excepting our secretaries.

The point to bear in mind when the Standard argues that we face a condition not a theory, is that the Standard itself is responsible for the condition.

Professor Willett is not the cause of it. The Standard took occasion of certain daily newspaper headlines to create the condition.

When Russell Errett goes "down upon his knees" to pray that Professor Willett may resign it is important for every other worshipper to order his prayer by the fact that Mr. Errett has it in his power not only to solve the expeditencies of the situation, but to distribute justice and a reign of good-will throughout the brotherhood.

And Mr. Errett can do this by simply publishing the truth about Professor Willett's teachings.

The Christian Century would guarantee peace if Russell Errett would do this.

If peace did not come our forfeit would be the withdrawal of our objections to Professor Willett's resignation.

## "To Our Knees"

The President of our Centennial convention has called our brotherhood to its knees. It is such a message as we would expect from our good brother, C. S. Medbury. Prayer, he thinks, is the way to peace. We commend the spirit of his message. Useless controversy is to be deplored. We wish to do our part to emphasize the deeper religious life. But prayer is vain where there is determined and persistent unfairness. Brotherly treatment is a New Testament prerequisite for the Fatherly blessing.

Dr. Adam Clark, who was an early riser, was once asked by a young preacher if he rose early by means of prayer. "No," said Dr. Clark, "I get up."

The present difficulty in our brotherhood has been caused by "The Christian Standard" giving some earnest Christian men who have sacrificially devoted their all to Christ and His cause the reputation among its readers of "infidels" and atheists; and now it objects to them because they have bad reputations. It refuses to say whether they believe well or ill, enough that their reputations are gone with a certain number. Who made their reputations? Undoubtedly this same Christian Standard. It painted the pot black

and then reviled it for its color. Repentance of the old-fashioned sort is what we need today. To man who stole the horse must return it to its owner. No namby-pamby words about reputation will do for this hour. We are not scheming partisans, wishing above all things to elect our candidate. We are, or should be, Christians. A Christian regards not reputation; but the inner character. A Christian ought to make any sacrifice to set right a brother who has been wronged. Prayer is not acceptable while there is hatred in the heart. The worst thing that could happen us just now would be to have our iniquities covered over by mere semblance of piety. The knife must cut out the root of the disease. If money had been taken, every true evangelist would say, "It must be returned." If the reputations of souls have been taken, they must be returned. There should be manly confession. We must see clearly after the smoke of the present battle—and it is a battle—has cleared away, the enormity of the sin of defaming a brother's religious name. The way is clear. Let "The Christian Standard" be manly and make the rightful confessions and our brotherhood will have the peace of Zion once more.

## A. McLean's New Book

We have just received a copy of A. McLean's new book on Alexander Campbell as a preacher. We laid aside every task and read it at once.

Did you ever sit watching a very skillful chalk-talker. One after another his quick strokes leave their lines upon the blackboard. It is just a network of lines to you until suddenly a simple stroke brings all the lines into a unity and a picture bursts upon your eyes. Well, A. McLean's writings affect us that way. His strokes are short and rapid. There is not a long sentence in this little book. It is a picture book in its effect upon our mind. We could almost hear Alexander Campbell preach. We could see him leaning on his

cane and unfolding in his quiet and masterful way the Word of life.

It is almost startling how our type of preaching has changed since our fathers' day. Campbell contrasted with most great preachers in his thoughtful and poised delivery. He reasoned with his hearers. He eschewed all tricks of eloquence. The essential purpose of his sermon was instruction in the truth, the truth which, if it is once perceived, will be its own moving power. Nowadays we try to move men by hypnotism and by manipulating their emotions. Mr. McLean shows how free from all such trickery was this great preacher.

The book tells us what others thought of Campbell's preaching. It is a little store-house of encomiums passed upon him by his con-

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temporaries.

Every preacher of our brotherhood will want to have the book. Fleming H. Revell publishes it. The Christian Century will be glad to circulate it. We will add it to our list of Christmas gifts with a

year's regular subscription (new) to the Century! To preachers not now on our list we will send the book postpaid and the Christian Century one year upon receipt of \$1.20. This offer to ministers will not hold good beyond Jan. 2.

## Another Editor Speaks Brave Words

Last week we printed Dr. J. H. Garrison's emphatic statement. G. A. Faris, Editor of the Christian Courier, is one of the

My Dear Brother Willett:—For several weeks it has been my purpose to write you and assure you of my unshaken confidence in you personally and in your faith in my God and yours, but I am a very busy man, and the much serving which falls to my lot so completely occupies my time that only the necessary things receive attention. Then perhaps, I have inherited from some of my Celtic ancestors the weakness of procrastination. Indeed I could not say but I am a lineal descendant of Felix and am continually looking for the more convenient season. At any rate, in this matter especially, "what I would I do not."

The turmoil over trifles, the much ado about nothing, with which the reading part of the Disciples have been afflicted in the recent months—shall I not say years—has been both humiliating and painful to me. It is humiliating to know that men who occupy positions of prominence among us—whether by accident of birth, or by meritorious service, or even as a convenient vehicle for the furthering of designs, I do not pretend now to say—but that men in a prominent position should either be so ignorant of, or indifferent to, the plea our fathers made for a right to investigate the holy writings free from traditionalism and party bias, and for the one purpose to ascertain what they teach, without fear of the inquisitorial board, is indeed a most humiliating reflection. That a man who claims to be a disciple of the Meek and Lowly, in whose speech was never guile, should indulge in such characterizations, not to say caricatures, when referring to a brother, as has been most conspicuous from off the banks of the Ohio, causes me deep and genuine sorrow. I am persuaded that the influence of such a cause on the minds of the young, can be nothing less than to weaken their faith in men, which is next to the weakening of their faith in God.

I want to join the host of noble, brave and true men who are protesting against your resignation from the Pittsburg pro-

made in the Christian Evangelist. The following letter from most vigorous and illuminating statements we have received.

gram. My protest does not arise from the fact that my friend and brother, H. L. Willett has been asked to retire in favor of another, but it is from the fact that the struggle of the Protestant world to free itself from the tyranny of a merciless and dominating hierarchy, has been too long and too hard, and has cost too great a price for the disciples to lead in the retreat. It is little short of a travesty for the Disciples, with all their boasted liberty from the yoke of bondage, to be the first to yield to this hybrid of commercialism and an unholy ambition for power. They, of all others, should never yield to a self-elected master.

I cannot persuade myself that the missionary cause would suffer any appreciable loss because of the fight against you, simply because you are given a place on the program. This fight is not a new one, only a change in the maneuvers. Some four or five years ago it was hot, and the only evidence of shrewdness shown by the attacking party was to wait until there would not be time to get the facts before the people. They succeeded, in a measure, in lessening the receipts that year. This gave them courage, and last year they waged a hot warfare on McLean. They began early. There were many who felt that the cause of missions would suffer material loss. The results were both surprising and gratifying to the friends of missions. The same will be the result in this instance. We would have a good convention even if you should not attend, and we will have a good program even if you are not on it, but can we hope for continuous and permanent progress if we begin to cower before the self-heralded Lords, or fall at the feet of those who proclaim themselves great. Stand fast in your liberty. It is blood-bought and Christ-given. There are more than 7,000 who will not bow to Moloch. I believe in you, and I am one of a very large company. Stay on the program, go to Pittsburg and shame your tormentors.

Dallas, Texas.

Your brother,

G. A. Faris.

## The Voice of the Brotherhood

We have had to forego our plans to present a Christmas number of the Christian Century to our readers this week. We had prepared some fine articles on the Christmas sentiment which it cost us no little grief to lay in the pigeon hole of our desk. It seems best, however, to continue the battle for peace through the truth than to sing the songs of peace while truth goes to the scaffold.

What a splendid offering for the deeper peace of our brotherhood is this splendid correspondence we here present! Not a few men here have made sacrifices to write thus. They feel the tyranny of the Christian Standard. They know its power to poison the minds of their own elders or trustees against their trustworthiness as teachers and preachers. Yet they allow their names to be joined with others in a chorus of protest against the present injustice.

Next week we will print an analysis and interpretation of the policy of the Christian Standard for the past ten years. We believe its influence has been a blight on our free brotherhood. The exposure of its owner's and editor's insincerity made by A. McLean in 1907 was hushed by a pious appeal to prudence on account of the near approach of the Norfolk convention, just as certain of the

brethren (including the Standard itself!), now counsel compromise on account of our Centennial celebration. Some goodly souls affect to think that all we need is to get on our knees and pray in a vague way for peace.

We do not honor God by using prayer as a substitute for clear thinking and brave conduct.

For ten years the brotherhood has closed its eyes to the grave moral menace of a newspaper tyranny. Whether our not seeing is due to our being in the attitude of prayer or to our burly good-nature or to sheer moral obtuseness is not a pertinent matter now. The injury to our cause is the same no matter what the explanation.

The voice of the brotherhood has come to us in such a great chorus that any conceit of courage we might have indulged ourselves at the opening of the controversy has now no warrant at all. We feel that the best intelligence and heart of the brotherhood is back of us. Our pages will not hold a half of the correspondence we have already put in type. If we should add the protests of the brethren who ask us to keep their communications confidential, we could fill our paper for weeks.

firmness will now bring a swifter and more lasting peace than any sort of a compromise.

St. Louis, Mo.

James M. Philputt.

Christian Century, Chicago, Ill.—Why should the Disciples of Christ in their Centennial celebration refuse a place to the man who stands preeminent in the brotherhood as a great scholar, a gifted and artistic orator, a cultured, Christian gentleman in one splendid personality, because forsooth some are displeased with his critical teaching?

In his own Confession of Faith he avows his fidelity and loyalty to the Plea in language as strong as was ever used by the Fathers. Without endorsing his critical views we can accept his allegiance to the Christ, his unflinching loyalty to the essentials of the Faith and the eternal verities.

Let us have our greatest men to represent us at Pittsburg and surely none will deny Prof. Willett a first place in the shining galaxy of stars in our firmament.

H. O. Breeden.

Editors of Christian Century: I firmly believe that the forcing of Dr. Willett off of our Centennial program because of any theological views he may or may not hold, would be little short of calamity and the saddest commentary that could be written on the plea of the Disciples for Christian unity.

Bloomington, Ill.

Edgar D. Jones.

The Christian Standard seems to me to have lost the capacity of blushing for shame. This persecution of Prof. Willett—and this is just what it is—only makes for him a larger place in the sympathies and affections of the brotherhood.

Shall Prof. Willett resign? No. A thousand times NO. If this battle has to be fought, let it be fought now, and fought to a finish.

Liberty, Mo.

A. B. Jones.

The effort to cripple our missionary work by cutting off contributions to the missionary societies unless they knife Dr. Willett is utterly ignoble. It may certainly make it hard for our missionary secretaries who desire to make this our greatest year but they would betray the cause they are working to support if they yielded in a matter so clearly involving our liberty in Christ. We had better go to Pittsburg with a depleted treasury than with a treasury swollen by the barter and sale of our birthright.

Wm. Bayard Craig.

His withdrawal would not bring peace. Some other pretext for continuing the war would speedily be found. The contention is not a personal one. A great principle is at stake. Prof. Willett represents the strong virile element in our brotherhood who believe in freedom. This dearly-bought privilege for which our fathers suffered we must now maintain even at the cost of peace. Let the decision be final. Do not open the question again. Unalterable

## The Voice of the Brotherhood

For me (I do not say that it would be so for others), to injure the cause of missions because some person was placed on the Centennial program with whom I was not in accord on theological questions, would be a sin against the Holy Spirit of Christian conquest for which I could not forgive myself in this world nor in the one to come. To me it would be an unpardonable sin.

Vincennes, Ind.

I am anxious for but one thing. It is the feeling that you may become too sensitive over what may appear to some to be a self-seeking desire on your own part. I am sorry you consented for one moment to withdraw, even for so worthy a purpose as the shielding of our material interests. Of what value are they to a people who have lost their liberties, their vision, their prophetic purpose? If I may say it, the committee must be saved from itself.

Emporia, Kan.

So far as you are concerned, I believe in you. I believe in your honor, your integrity, your ability and your Christian character. It hurts me to have you described as an infidel. I am an infidel too, concerning lots of things about which good men and able men differ.

Akron, Ohio.

My Dear Brother Willett: These are times that move one to serious thought for our people and our cause. I have kept silent so far, but I must register my earnest protest against your resignation from the place assigned you on the Centennial program. The vital principle of our cause is at stake.

Carthage, Mo.

On this ground then, although perhaps we cannot as individuals indorse some of the philosophy of the gifted professor, we unhesitatingly demand his representative presence at Pittsburg.

Muir, Mich.

My Dear Dr. Willett: I desire to enter my solemn protest against your withdrawal from the Centennial program. Whether you will or no, the force of circumstances has made you the representative of the great body of our people who are opposed to the degeneration of our movement into a narrow, bigoted, reactionary sect.

University of Missouri (Columbia.)

J. W. Putnam.

It may be personal sacrifice to your feelings to remain, but I believe, with many others, I hope, that you must recognize the responsibility of leadership which has come to you unasked because of your abilities and liberal attitude. There are no material interests in our brotherhood that out-weigh the importance of freedom in thought and speech concerning advancing truth.

Philadelphia.

Arthur Holmes.

I received a circular letter from the Standard last week asking me to name what I considered to be the best things that had been said by our brethren in the past century. I replied as follows: "My Confession of Faith," Prof. Willett; "Shall Prof. Willett Resign?"; "The Simplest Way to Lasting Peace," "A Silent Convention," by G. A. Campbell; and "Shall Prof. Willett Resign," by A. B. Jones; all of which are found in the Christian Century. I did it because I thought they were timely articles and the Standard ought to know what I thought of them.

Minier, Ill.

W Harry Walston.

I desire to enter my protest against your resigning a place on the Centennial program. The committee acted wisely in voting to retain you. It is absurd that you should be asked to resign. The spirit that makes such a request possible is deplorable.

Selma, Ala.

Ernest W. Elliott.

Dear Brethren: I have just laid down the Century of Nov. 21, and want to add my voice in protest against Dr. Willett's resignation. It will do no good. The same forces would only feel strengthened to similar persecutions. The man or church that would refuse to take a missionary offering, as one Oklahoma brother did, because of Dr. Willett's place on the program, cares little for the cause of missions and probably would do little in any event.

North Waco, Texas.

Elsworth Faris.

The issue is: Shall we be a free people? It was not necessary for the committee to choose Prof. Willett. But since they have done so, and because of the motive and spirit of the opposition it is now necessary to retain him or surrender our claims of being free, and promoters of Christian union.

Sioux City, Ia.

J. K. Ballou.

My Dear Brother Willett: For some time I have thought of addressing to you a word of encouragement and good will.

Have just been reading for the second or third time your "views."

I am unalterably opposed to reading any man out of the church of living God or out of that part of it known as the "Christian Church" for any opinions he may hold, although differing from my own, and I deprecate the efforts from certain ones looking in that direction or even tending in that direction.

Blackwell, Okla.

H. W. Robertson.

It will be a grievous day for the brotherhood when the committee submits to the voice of any one paper or any one man on this matter.

Davenport, Ia.

S. M. Perkins.

Dear Brother Willett: I want you to know that I consider it an honor to sit at your feet and be taught the divine word from the Books of Books, and you have my prayers and sympathy in your persecution. The Lord chasteneth those He loves, and let us remember and be patient and everything will come out gloriously and triumphantly in the end. In Christian love, I beg to remain, Los Angeles.

Walter Lowrie Porterfield.

"There are seven thousand that have not bowed the knee to Baal."

Omaha, Neb.

J. C. Pontius.

Men of brain and heart, the calibre of Herbert L. Willett can not be turned down. We may not endorse all of his utterances, nor those of any other man—A Campbell included—but I for one say, Let him speak anywhere and at all times.

Sullivan, Ill.

J. Will Walters.

C. C. Morrison, Dear Brother and Friend: I want to congratulate you upon the spirit, purpose, and work of the Christian Century, and I wish you would convey to Dr. Willett my appreciation of the work he is doing for the cause of advanced Christian fellowship in the world. He has blazed the way in the forest of unappropriated truth for the generation to come. The greatest gift of man to mankind is man. And Dr. Willett is a man.

Boise, Idaho.

H. H. Abrams.

I cannot begin to tell you how glad I am that you are lifting your voice in the defense of that liberty of life and conscience which belongs to every last one of us.

Richmond, Ind.

Samuel W. Traum.

To the Editor of the Christian Century: I wish to add my protest to the effort that is being made in one way and another to secure the resignation of Professor Willett from the Centennial program.

Pullman, Wash.

L. P. Schooling.

I protest against Brother Willett's resignation in the name of the Kingdom, which always suffers from pharisaical devotions, in the name of our imperial position, in the name of Brother Lord as much as Brother Willett, neither of whom do I believe the Almighty has yet damned, and why should we? Last of all I protest in the interest of myself. For, if this proposition should prevail, I have lost the liberty wherein I was born.

St. Paul, Minn.

A. D. Harmon.

Dr. Willett may be a heretic according to the Christian Standard, but he has given back to me a faith that was fast slipping away; he has made Christ nearer and dearer to me, and God the Father a reality.

Pasadena, Cal.

Effie B. Brooks.

### PRESIDENT MCLEAN'S NEW BOOK FREE.

To any new (yearly) subscriber to the Christian Century we will send a copy of A. McLean's "Alexander Campbell as a Preacher," free upon receipt of \$1.50. This offer will not hold beyond January 2. See editorial page for special offer to ministers.

If this question must be settled, it may as well be now as later on. I am unalterably opposed to the surrender of our Christian liberty, even if such surrender will buy us the insincere friendship of the Standard for a year. I think I will feel ashamed to go to the Centennial, if the proposed truce is entered into.

Liberty, Mo.

Graham Frank.

Let us go to Pittsburg next year with divisions in our ranks, if we must, but let every loyal heart pray we may not go with a well-patronized, debased journalism.

H. T. Morrison, jr.

I sincerely hope Dr. Willett will retain his place on the Centennial program.

De Smet, S. D.

A. H. Seymour.

I am greatly pleased with the New Century. It ought to be in every home in our entire brotherhood. I sincerely congratulate Dr. Willett for the service he is rendering not only the Disciples, but the entire Christian Church.

Geo. E. Hicks.

Editor Christian Century:—If, as a people, we had to put forward our most profound student of the Old Testament, that man could be none other than H. L. Willett.

If we had to pick our champion platform speaker, that man would have to be H. L. Willett.

The one man among us best qualified to either grace our leading pulpits or head any of our colleges, is H. L. Willett.

The one man among us most coveted by other religious bodies is H. L. Willett.

An now this prophet in Israel is to be silenced by a Philistine who promises to then be good for a whole year.

And the tribes are to go up to Pittsburg by way of Cincinnati, if perchance they receive the O. K. in their foreheads of one who has been on the wrong side of every controversy in the last ten years.

Greenfield, Ind.

B. F. Dailey.

I learned last week of the action of the Centennial committee in regard to your place on the program, and I need not say to you that I was gratified. The brethren are in no state of mind to be driven by the Standard.

Philadelphia, Pa.

Levi G. Batman.

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## The Voice of the Brotherhood

A church that excludes any type of mind, or that assumes an attitude of inhospitality toward any, or that creates an atmosphere in which only one type can thrive and others perish or are driven out, is not catholic, and ipso facto not Christian in the broad sense of the word—for Christ and the true church of Christ are catholic.

Manchester, N. H.

I am delighted with the paper as it now appears and also with the good work it is doing.

Kansas City, Kan.

E. M. Todd.

I do not agree with Brother Willett in everything he has said. I think it quite likely that he would not agree in everything I might say. And so, there you are. I would be glad if the whole brotherhood could read all that he has said about the Old Testament and the New; all that he has said concerning miracles, the Messiahship and Deity of our Lord. I have enjoyed recent issues of the Century very much, and wish you success in its continued publication.

Very truly yours,

M. M. Goode.

St. Joseph, Mo.  
The New Christian Century Co., Dear Brethren: I received today a copy of your paper, dated Nov. 28, and have quite carefully looked it over. I am certainly pleased with Brother Willett's "Confession of Faith," and noble defense. I am more than ashamed of the illiberal and uncharitable and one-man ideas sent abroad in some other papers. "An enemy hath done this."

Rochester, N. Y.

E. F. Sergisson.

Dear Brother Willett: I enclose to you check for \$5.00 to give publicity to your position. It must be sent to all the ministers of our brotherhood. If more is needed from me let me know. I sincerely sympathize with you in the position in which you have been placed, without fault upon your part. I know that your personal preference would suggest to you a withdrawal.

B. R. Davidson.

Dear Brother Willett: I wish to add my earnest protest against the withdrawal of Dr. Willett from our Centennial program. Those who would make his appearing on that program a pretext to the withdrawing help from our missionary boards are surely not very strong friends of these boards. Some of us who have watched the course of certain papers in their unjust—not to say unchristian—attacks on Dr. Willett, are pretty thoroughly convinced that these papers are not full of the spirit of the Christ.

Thorpe Spring, Texas.

Addison Clark.

Dear Bro. Morrison:—I notice in C. S. that Bro. John L. Hill, of Cincinnati, Ohio, proposes that Bro. Chas. Medbury act as the pope of the Christian church and make appointments on Centennial committee to suit Russell Errett. Urge your patrons to write Bro. Hill and let him know what we think of the proposition, also Bro. Willett and yourself write him and by that way we can get the hot shot into the readers of the C. S. so that they can see the other side. I wrote Bro. Hill today.

Yours truly,

J. C. McArthur.

Dear Bro. Willett:—Permit me to say that, while I do not find myself in accord with your conclusions as to many biblical and theological questions, I do believe you are a Christian man, and I do esteem you as my brother in Christ, and entitled both by faith and works to an honored place in the brotherhood.

Personally, I could have wished for men of your advanced views but little recognition on the Centennial Program. But, since the issue has been joined as it has, I am unreservedly with you in your battle for Christian liberty. Let no man dare to judge a brother or cast out a brother because of his opinions, while he is loyal to Christ both in faith and life. Stand pat.

Faithfully yours,

Sumner T. Martin.

Dear Brother Willett: I feel that you are under moral obligation to remain on that Centennial program. I feel furthermore, that you are in some degree blameworthy for having given for a moment your consent to any "agreement" that would give the appearance of peace if in reality there is no peace. What a piece of hypocrisy, what a travesty on the cause so near to the heart of Christ it would be to go up to Pittsburgh and celebrate in Centennial convention, that cause as espoused by the Disciples of Christ, when that celebration was made possible by an armistice or "agreement" between the warring factions to suspend hostilities for a season! If your remaining on the program will endanger the success of our Centennial it is certainly pertinent to ask, are we at all ready for any such celebration? Better quit right now and have no celebration at all than to publish in Centennial convention a profession to which in reality there is no corresponding practice.

On the other hand I have no fear that that cause of which our brotherhood is the chiefest exponent, will be seriously imperilled because some of the brethren on that program do not believe as I do. A spiritual union, an organic unity, any identity if you will, that submerges individuality, that neither recognizes part nor admits of difference is worthy of the attention of J. P. Morgan or of some other curio collector. I rejoice to think that our people are broad enough to admit so great difference in matters of opinion while at the same time they are truly one in their common faith in the "Lordship of Jesus."

New York City.

Herbert Martin.

Dear Bro. Willett: I want to see your Confession of Faith put into small book form that it may circulate among the people.

James Egbert.

If I live I am going to Pittsburg to hear that man Willett. Greencastle, Ind.

J. M. Rudy.

I never felt so strongly the importance of your going up to Pittsburg with a great message. I sincerely trust you will by no means resign.

Lawrence, Kan.

Wallace C. Payne.

My dear Bro. Willett: I have had in mind for a long time to write you about the work here and to give some account of my stewardship, but have been waiting developments and so let time pass.

I wish to say now as regards the "issue of today in Discipledom"—Don't resign from Centennial Program. This will never be settled till its settled right. I am aware that you desire to dispose of the matter and have peace—personally I love peace and cannot stand the strife; but we would better abandon a Centennial for another hundred years than to compromise the position of freedom and be bound hand and foot. It seems to me it's about time for some one to stand up and do the Patrick Henry act—talk bravely about liberty or death, etc.

I feel that if you are pushed aside on this, I go to; not because of a personal attachment, which I assure you is very great, but because of a principle of freedom and liberty.

Newberry, Mich.

Baxter Waters.

Dear Dr. Willett: First I want to congratulate you and "The Christian Century" on the stand taken in our present unpleasantness in the church. I hope that "The Christian Century" will gain rapidly in its circulation, because it is now the paper that has the right kind of backbone. I think one can have the Christian spirit and at the same time stand firmly for the right.

I feel sure that all the right thinking men and women in our church would regret very much to see you resign from the Centennial Program. I want to enter my protest against your doing it. I can appreciate the situation in which you are placed and realize that you would now much prefer to resign. But then there is in this a principle of greatest importance involved. Of course you understand this much better than I do, but I wanted to let you know that we are with you even in the Panhandle of Texas.

Hereford, Texas. Elster M. Haile, President Hereford College.

Our church is a free church. We cannot consistently go to Pittsburg to celebrate the Centennial of this free church with the right of free speech curtailed.

Parker Stockdale.

I wish it were possible to place the Century in all the homes of our brotherhood. I am pretty well acquainted with our Texas preachers and I want to assure you that Brother Willett is not without staunch and able friends in this state. I was talking about a week ago with the pastor of one of our strongest churches and he agrees with me that it would be a shame under the circumstances for Bro. Willett not to fill his place on the centennial program.

State Evangelist of Texas.

W. O. Stephens.

I do not know where that other dollar went but here's another. Anyway I would willingly pay two dollars for such a paper as you are giving us.

Liberty, Mo.

Graham Frank.

Dear Bro. Morrison:—Too long have we waited for the brave and honest word to be spoken. It cheers one immensely to have it come in the clean cut, straightforward manner, without bluff or buncome as it does in the New Christian Century. I take very great pleasure in sending you Ten Dollars for the most important missionary work that has come before the Brotherhood in many a day.

Yours very truly,

W. R. Faddis.

The Christian Century: Shall Dr. Willett's gracious resignation relative to the Centennial Program be accepted? By no means, unless we are willing to do a flagrant wrong and to perpetuate rank injustice toward the whole brotherhood, Dr. Willett specially included. The principle back of this situation is fundamentally wrong and un-Christian. Suppose this principle were carried to its logical conclusion. It would find its way to Cincinnati and beat loudly upon the doors of the Standard office. Admitted, it would demand that none of the men prominent in the editorial or business affairs of the Christian Standard should be allowed to appear on the Centennial Program. Why? Because before the high tribunal of most of the brotherhood they have been shown up as holding unsound and un-Christian doctrines and views. More than this there have been revelations of very questionable actions and attitudes toward our dearest interests, such as our missionary propaganda. By the same principle of the much self-heralded publication, the Christian Standard, must be excluded from the display rooms of the Convention, excluded absolutely for it is not representative of the brotherhood. If the above wish is not acceded to by the committee, then we will bring into action the coward's resort and exercise the boycott. We will cut our offerings to all missionary enterprises. Such would be the exact working of the principle. Will we do it? No! Emphatically no! If the Centennial Committee see fit to ask some of the inhabitants of the Standard offices to address the Convention we will abide by their good judgment and listen with patience and respect. If the owner of the Standard publications desires space to show his wares he is entitled to it. Such were the broad principles of Christian Charity for which our fathers stood and if we would do them honor now we cannot stand for less.

Cleveland, O.

F. D. Butchart.

## The Voice of the Brotherhood

### THE CENTENNIAL BANQUET.

#### Why Some Guests Would Not Attend, and Why They Finally Changed Their Minds.

Once upon a time a fine old patriarch reached the age of one hundred years, and because he had always lived a virtuous and Christian life, he was still healthy and vigorous. So his children and grandchildren, even unto the third and fourth generation, thought they would celebrate the event by giving their friends, and themselves, a big dinner. It was to be the biggest ever, even in a hundred years.

So they sent out many invitations, and in each enclosed a copy of the menu card for the occasion.

Soon they began to receive replies and one said:

"I see you have 'Willett Consomme' on your menu. I do not think this is healthful. It is a modern mixture. It is not in accordance with our old Standard Cook book and I cannot approve of it. Kindly excuse me."

Another wrote:

"I observe on your card, 'Lake Trout, Garrison Sauce.' I do not like 'Garrison Sauce.' I know it is very mild. It does not, however, agree with my stomach, and I shall have to be excused."

And still another wrote:

"I have received your kind invitation to your Centennial Banquet, but I regret to note that you intend serving 'Lord-Standard Fillet of Beef with McGarvey Gravy.' This is too tough for me. I have tried this brand and cannot digest it. It gives me a pain. Kindly excuse me from your banquet."

And there were others. The old patriarch and his children, even unto the third and fourth generation, were greatly grieved.

Then the elder son had an inspiration. So he sat himself down and wrote a note to each one of the objectors, saying:

"This is to be a congratulatory banquet, and you will observe that the principal dish on the menu is 'Turkey with Harmony Dressing Seasoned with Love.' Therefore, come, and if you don't like some things on the menu pass up your plates for more Turkey."

And they all passed up their plates.

A. E. Pierce.

**The Christian Century:**—Dr. Willett must remain on the program. He must not let the personal considerations weigh. Great principles are involved in this attack. Thousands of us stand for religious liberty. Thousands of us refuse to bow down before any self-constituted human authority. Thousands of us admire Dr. Willett for his true life, his broad culture, his ripe scholarship, his brave, generous and disciplined spirit.

These thousands of independent thinkers, men who dare to call their souls their own, who do not fear for their jobs, to whom reasonable liberty is a most precious possession, who value character above orthodoxy, who find social service more inviting than heresy-hunting; these men, who love our Saviour Jesus with a constant and undying devotion, who stand committed to His program, having found in Dr. Willett a representative of their convictions, now gather round him, and, lifting their swords to heaven, swear to defend him and to openly champion his cause, come what may. Sincerely,

First Church, Youngstown, Ohio.

John Ray Ewers.

**Dear Bro. Willett:** Circumstances in the home have so claimed my attention as to preclude my giving much time to outside interests. But for this fact, you should have had a word from me sooner regarding the Centennial Program.

May I first express my admiration for the spirit which prompted you to make a concession to the opposition, in the interest of unity and missionary work. Such a spirit is to be envied, and will not be without its fruits, and were it a personal matter surely this communication would probably be unwarranted. But it is no longer personal. It is only one of a hundred other attempts on the part of the Standard to either whip into line with its conceptions of religion, or to silence, every Disciple who insists on his inherited liberty. While I probably do not share all the utterances you have made on critical questions, I wish to urge that you abide by the decision of the committee. A great principle is at stake, and hundreds of other ministers, like myself, are unwilling that any man or combination of men shall fetter the progress and freedom of the brotherhood of which we are a part. Not only is this true of the ministry, but I discover among some of the best business men in our Cleveland church that there is a growing intolerance for the spirit of the Standard.

Heretofore, I have questioned the advisability of an open protest against the program of the Cincinnati paper, but I am not so sure that silence is longer a virtue. I have been much pleased with the several issues of the Century and believe it to be a move in the right direction. If the dignified and clean Christian spirit with which it is now permeated and dominated can be perpetuated, the result can only be wholesome and redemptive.

Cleveland, Ohio.

W. F. Rothenburger.

Professor Willett is no farther from the great body of this brotherhood in his progressive views regarding the Old Testament than his critics are in their radically conservative views; therefore he is quite as representative of the brotherhood doctrinally. Spiritually he is quite as representative for he has called no names, challenged no man's integrity, endured the unjust representations of many of his critics with singular Christian patience and withal shown himself a Christlike man through these years of attack upon and misrepresentations of his teachings.

Eureka, Ill.

Alva W. Taylor.

### A. CORRECTION.

To the Christian Century:—In my article concerning Dr. Willett's resignation, published in the last issue, my first reason is given as follows: If Dr. Willett has convictions not in harmony with some, then is he entitled to a place on any platform of the Brotherhood, etc.

I wrote or intended to write "If Dr. Willett is in good standing in his home church, then is he entitled to a place on any platform of the brotherhood to which he may be called." Very truly,

T. P. Haley.

Dear Brother Willett: When I read the first short announcement in the Century stating that the paper had made safe financial harbor, and promising us good things and more of them for the future, my heart gave a bound of delight. I was, and am, more grateful than I can tell. The editorial and Sunday-school work have given me a double pleasure in that it not only fed me, but that I knew others were entering what must be to many newly opened doors leading into a truer understanding of the Word and far wider vision of things spiritual. I am reverently thankful that the faith and thought expressed through the Century goes forth to thousands of Disciples to the upbuilding of Christian character and consequent joy in life, and nobody is hung for it—yet. The vicious clamor at Cincinnati seems to me a "much ado about nothing," wholly inconsistent with the unity we profess to seek.

At the risk of being lengthy I must express my very high appreciation of Bro. Campbell's Department. His work reveals a rare nature. I truly sympathized with him during the storm period of his difficulties at Austin, when he must have experienced some heavy going days.

I like the tone and the trend of the Century. I am thankful there is a voice strong enough to speak the word that should be spoken, even though some dear old notion may now and then be overturned. I know that your editorial force appreciate the responsibility of speaking to the people, and I pray that all may have the spirit of the Master, a clear vision of truth, and steadfastness in the high vocation of teaching it.

If you do not appear on our Centennial Program there will be a deeper and more significant discontent than your appearance would cause. I am thinking, I am looking for a peaceful outcome, however. Surely after a hundred years, we shall not fail.

Sincerely yours,

Persis L. Christian.

My Dear Bro. Morrison:—It is well that our leading brethren are at last speaking out. The un-Christian and cruel domination of the "Christian Standard" is coming to the beginning of the end. The sad fall of its owner and editor was among the saddest events of my life, especially the fall of the former in whom I had as much confidence as I had in any man living. His heredity, his cultivated mind, his consecration to Christ, his polished pen; all gave him a prominent place in my mind and heart. In all my knowledge of journalism, I had not become acquainted with anything so reckless and audacious, and yet so successful in deception, as has been the course of the Standard for about ten years past.

We all can easily understand the anxiety of our missionary leaders for success in finance during the present year; also the burden of responsibility felt by the excellent chairman of the program committee, and indeed the entire committee. But why should these good brethren hire the Standard to do its duty.

Let Bro. Willett do as he pleases about resigning; I give him no advice. If he decides to accept, I shall feel proud of him; if he resigns, his future greatness is assured.

Brethren, "God is in the midst of His people; He will help us, and that right early."

Madison, Ind.

J. W. Lanham.

I most earnestly protest against the withdrawal of Professor Willett from the Centennial program. This is no longer a personal matter but one in which the principle of religious liberty is involved.

Milwaukee, Wis.

Claire L. Waite.

### YOUR OWN PAPER FREE

FOR A LITTLE WORK.

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with \$3.00. This applies to ministers who are not now subscribers as well as to those who are.

December 19, 1908

## THE CHRISTIAN CENTURY

(791) 11

## The Voice of the Brotherhood

My Dear Bro. Willett:—I am glad you have published your "Confession of Faith." I have read the articles very carefully. Last July I discussed with a brother at Winona Lake, Ind., the question of protest against you being on the Centennial program. He felt the protest should be made. I felt it some, but not enough to write a protest or encourage any one else to do so. Now, however, I think the protestants in the wrong. The principle championed by them means an awful misfortune to our brotherhood. To insist that all ministers must submit to classification on theological views is wrong. I do not agree with many of your views. But I believe you to be one of Christ's men and I know you have a message of profit to our brotherhood. And so I hope you will be heard at Pittsburg. The Christian Standard poses as the guardian of the letter and tradition of the elders; the Christian Century champions the spirit of the fathers and reaches out eagerly for all new material by which to enforce and illustrate it.

South Bend, Indiana.

Geo. W. Hemry.

Editor Christian Century:—All things work together for good to them that love the Lord. Doctor Willett will hold the largest audience ever assembled in Pittsburg at the Centennial, on or off the regular program. The more his persecution, the larger his hearing and greater will be his ovation, let the ungodly pursue their course.

I want to call upon all Disciples of Christ to come at once to the support of the Christian Century in the different ways I shall suggest. We positively must have a paper like the New Century is starting out to be. The Christian Evangelist can not do the work necessary among the Disciples. Bro. Garrison is held back by somebody in his camp—like Russell Errett in The Standard drives Lord to his bidding. Let every Disciple who believes in the vigorous Christian spirit of the New Century at once make up lists of subscribers. I herewith enclose my check for three dollars for two years in advance and let hundreds do likewise. The Century needs to get out Sunday-school and other supplies and get into circulation where it can plant peace, love and mercy where the Standard has been sowing poison.

Brethren, let us go to work at once. Chicago should be the great central distributing point to the west. We can afford to help the Century in this way and they will be able to pay you back every dollar you help them with. Let every reader of this article send for the Century Nov. 28th and read it.

Kenton, Ohio.

Henry Price.

Editor Christian Century:—Self-faithfulness requires that I record my earnest protest against Dr. Willett's withdrawal from the Centennial program.

Perhaps his opposers are as self-faithful as were the Jews who said to Jesus, according to our law you ought to die; adding "let his blood be upon us."

The dethronement of Christian liberty would be an appalling calamity to our brotherhood; and relatively to mankind.

The confession of Dr. Willett recorded in the Christian Century must satisfy all who know and love our plea.

Do we require anything but faith in Christ and a life conformed to his life? Would that we may escape from suicide in our first century. Slavery of intellect and will is the outrage of rational affection; and the suicide of positive Christian possibilities.

We cannot live Dr. Willett's life for him, but we can take away from the brow of our brotherhood a worse than useless crown of thorns. My heart instinctively corroborates every utterance of T. P. Haley and A. B. Jones, recorded in the Century of last week.

May the Father of all save us from the stupid sacrifice of rational self-responsible Christian liberty.

Bergman, Arkansas.

S. R. Reese.

Editor Christian Century:—I want to congratulate you on the splendid fight you are making for the liberty which is vastly more to be desired than the peace and prosperity of which it has been proposed to make it the purchase price. We can afford to pay a large price for these things at this time, but never at any time could we afford to procure them at such a price as that. Better come up to Pittsburg suffering from all the hurt that can be inflicted by all the enemies of Christian liberty than to make a truce with treachery to the cause of Christ.

Any member of the Christian Church has a right to lift his voice in protest against any measure that seems to him to be inexpedient or wrong, but no man but one who is at heart an enemy to the cause he professes to love, ever deliberately backs such a protest with a threat to injure that cause if his protest is not heeded. The man who is ready to ruin if he cannot rule has ever been a prominent and familiar figure among us. His presence and his destructive work have been treated with so much toleration in the past that his office has come to be looked upon by many, as of divine appointment. If the present incident shall serve to open our eyes to the real spiritual status of such men, it will not have happened in vain. If it shall serve to teach us that the man who says: "If the objectionable tare is not uprooted I will turn the foxes with firebrands attached to them, loose in wheat fields to destroy them," cares more for his own opinions than he does for the cause of Christ, will be in the nature of a most valuable centennial end that was not aimed at. Can any one imagine George Washington entering into an agreement with Benedict Arnold to allow him to dictate to the colonies on the condition that he would not betray them? The man who will, for any cause whatever, deliberately threaten the peace and prosperity of the cause of Christ is not a friend to that cause, and should either repent, or follow the example of Arnold and align himself with those who are openly antagonistic to it. The question is not whether Dr. Willett shall retain his place on the program, but

whether the voice that threatens to ruin if it cannot rule, shall be heard on any question that involves the welfare of the kingdom of Christ.

Missoula, Montana.

W. H. Bagby.

Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.

Dear Brother Morrison:—The Century continues to improve. It is the right kind of journalism. I have long thought that we were wrong in standing wholly on the defensive, and that the thing to do was to carry the war into the enemy's camp. You are doing that bravely and well. Especially do I congratulate you on your mild rebuke to Willett for consenting to withdraw from the program. All interest is now taken out of the Pittsburgh convention for me. I shall go under protest.

Richmond, Va.

H. D. C. MacLachlan.

Dear Brother Willett:—I assure you that I read the Century with increasing interest. It is on the right track and I hope it will be the means of leading us out into the larger liberty which God unquestionably has in store for us. As to your resigning from the Centennial program, I want to utter my strongest protest.

Stay where you are, and let the spirit that animated the Fathers be yours and in love and confidence go forward. Do not be content to simply repel the attacks but carry the battle to the gates, storm the citadel, and let it be demolished, that we may have no more of this "rending-of-heretics" for the sake of "filthy-lucre."

Much good has been done by your lectures in this great educational center. May God's blessing be upon you and though you may not enjoy this, I pray you endure it that the church you love may have the blessing. Give my love to all the brethren in Chicago.

W. S. Lockhart.

Dear Bro. Willett:—I am sending you this little note to express my appreciation of your splendid service through the Christian Century. Pardon the criticism, but you have kept silent too long. You stand not only on the platform of "the Fathers," but on the side of Christian liberty and loyalty; and I believe that you will conduct the campaign in the spirit of Christian love.

I have not been a subscriber for the Century during the last year, but I have been a reader of it. I am just now ordering it.

I enclose a basis of Christian union upon which we Christians of various creeds are working in this newest part of California. I should be glad to see a review of it in Dr. Gates' column in the Century.

May the Good Spirit guide you and all who plead for liberty in Christ during this time of crisis.

Sincerely,

El Centro, Calif.

Geo. A. Ragan.

With others, I wish to express my sincere pleasure with the aggressive policy of the new Christian Century, though I am filled with pain that our Centennial year has the present controversy as its most conspicuous exhibition. All who believe that liberty and truth are the crowning acquirements of the race, and that truth is acquired through liberty quite as much as liberty is attained through truth, can but congratulate you upon your plain speech and noble contention. We may shout "Peace, peace," but there will be no peace until right prevails.

Professor Willett may no longer decide whether he remain on the Centennial program. It is a question now whether he and the committee will deny our plea for the unity of faith, the liberty of the gospel and the charity of the sons of God. The contention is no longer about a man, if it ever has been, but it is about a principle. There are plenty of us who, in our way, protest against the theology of some of our college men. But were it now a question whether or not Professor McGarvey or Professor Dungan should be allowed to appear upon the Centennial program, we should cry out just as we do now.

Professor Willett is a devout Christian gentleman and scholar, who is standing fast in the liberty wherewith Christ has set us free, and in so standing he represents the genius of the Disciples of Christ, just as he must do to save us from being a mockery to our plea. The firm stand of himself and the Centennial Committee is now one of the all-too-few exhibitions of the genuineness of our movement.

Iowa City, Iowa.

C. C. Rowison.

Dear Bro. Willett:—Permit me to add my protest against your withdrawal from the Centennial program. I am one who has been helped to a clearer and stronger faith from the reading of your books and editorials. I do not agree with you on all things in opinion, but I have long since been led to realize that after all it is the Christ himself, and not the miracles He performed, that attracts men and wins their loyal allegiance. Be that as it may, this discussion brings us again face to face with the charge of others that we are a denomination. And if the Standard is victorious in its present iniquitous campaign, then who can successfully disprove the charge of denominationalism when applied to us? In the interest of truth and liberty in the Gospel, I trust you will stand firm and make no compromise.

Fitzgerald, Ga.

Sincerely,

E. Everett Hollingsworth.

## CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

### Books.

As several recent books have come to my table for review, I give this page over this week to brief notices of a few of them. I am tempted to occupy the allotted space with an essay on Books. But Christian-like, I will make the sacrifice, and give but two quotations. The first is to answer the criticism, that books are only for the aristocracy of professional people. It is from "The Scrubbing Song."

"She sang a sweet song as she scrub'd the floor,  
The dear little maid with the dimpled face,  
And eyes of the tenderest blue, and hair  
That curl'd o'er her head with a childish grace.  
The day it was raining, and dull, and dark,  
Sweet Annie ne'er heeded, but sang away,  
With the careless rapture of Shelley's lark,  
That ravish'd the poet's soul with his lay.

For her thoughts were far from the dripping rain,  
Away in a region of wild romance;  
And still as she scrub'd with her hands, her brain  
Was teeming with visions of tilt and dance!

\* \* \* \* \*  
Oh poets! romancers! your words illumine  
Our set grey lives with a radiance fair!  
How oft and how sweetly you chase our gloom  
With the magic spell of your visions rare!  
For ever our souls through your fadless bower's  
May rove, though our fingers with toil be sore."

The second quotation, words by the late Lord Chief Coleridge, is in answer to the oft heard assertion, "I have no time to read books."

"I wish that men who talk this stuff could know what nonsense, and what shallow and foolish nonsense, too, they seem to talk to many not leisurable and idle, but plunged to the very throat in the business of the world, who yet seize, or make, opportunities for literary cultivation which are to them, indeed, golden moments in themselves, and in their results moments the most precious, the most delightful, and the most valuable of their lives. These men often do their work better because they come to it with minds refreshed and strengthened, and they move under the heavy load of the world's affairs with an admirable ease and grace and dignity, because they hear melodies that other ears are deaf to, and see upon all things a light to which untaught eyes are blind."

### God and Me.

This is a little book of a half-hundred pages by Peter Ainslie, It consists of paragraphs on various subjects such as Fruit-Bearing, Bible Study, Prayer, Talking, Amusements, Companions, Finances, Death, etc. The book opens with a morning prayer and closes with an evening prayer. Both are sensitive to the finer spiritual movements of the soul. There is a liberal sprinkling of practical quotations throughout the book. I like this little book. I feel a real soul is speaking through it. There is no hard or narrow sentence in it. The author appreciates the universal. In the paragraph on "Books" is this wholesome affirmation, "If I can afford to buy furniture for my rooms or clothes for my body, I can afford to buy good books for the furnishing of my mental apartments, which shall still bear its decorations after this earthly tabernacle has crumbled." The emancipating power of good books is known to the author. The spiritual note of the book is simple, delicate and strong.

### The Home Builder.

The Home Builder, by Lyman Abbott, has more of his heart life in it than any of his other writings that I have read. It is a beautiful, tender tribute to woman, to the woman who made a home a heaven on earth. "The Home Builder" is not a message to one class of theologians, but a message to the universal heart, to every lover of a home. The style is clear and restrained. There is deep emotion, so deep that it is subdued by the mystery of life. In these hundred and thirty pages one feels the benediction of a wise wifely and motherly presence. The reader is made to feel the power of a quiet, devoted and home-loving woman. Purity is felt to be a creative force. In it, as in "The Hanging of the Crane," are the silent marches of time. The daughter becomes the bride, and the bride matures into The Wife, The Mother, The Saint, and The Grandmother. And then comes the last chapter, "Alone." The Home Builder has gone to a higher home. Almost any paragraph in this book is worth quoting, but we refrain. It is a good book for husbands and wives to read together.

### The Wider Life.

J. R. Miller has been long before us as a devotional writer. We are often suspicious of the so-called devotional writers. Not, as some have said, because they have too much emotion. All true emotion

is worthy a place in literature. Life is emotion. Every experience quivers with it. The fault to be found with these books is that they are not true to life. They strain to be pious. The pen moves in a cloud. It does not record the reality of dust and smoke. Devotion must not be severed from reality. Piety and ruggedness must not be separated.

But J. R. Miller's "The Wider Life" does not distort life. It is balanced. He quotes from George McDonald; and any devotional writer who does this intelligently can be trusted not to "slop over."

The "Author's Word" is the plea of the book;— "We do not realize half our possibilities. We do not more than begin to possess our inheritance. Our hills are full of gold and we only scratch the sand and the shallow soil on the surface. We live in little bungalows in the valley when there are splendid palaces waiting for use on the hilltops. Shall we not push out our tent pins and get more room to live in?"

### The Character of Jesus.

The author, Charles E. Jefferson, says in the introduction, "By 'character,' is meant the sum of the qualities by which Jesus is distinguished from other men. His character is the sum total of His characteristics, his moral traits, the features of his mind and heart and soul." Dr. Jefferson undertakes his task fully realizing what has already been done in the field. He writes, "The amount of labor bestowed upon the New Testament within the last seventy years," since the 'Life of Jesus' by Strauss, "has been amazing." In the chapter entitled "Reasons For Our Study," the author contends that the very thing our age needs to calm it and strengthen it is the message of Jesus. It needs his view of life. He says:—"Here, then, we find the supreme mission of the Christian clergyman; it is to help men to fall in love with the character of Jesus. The Bible is an invaluable book, chiefly because it contains a portrait of Jesus. The New Testament is unmeasurably superior to the old because in the New Testament we have the face of Jesus. The holy of holies of the New Testament is the Gospels, because it is here we look directly into the eyes of Jesus. We often speak of the Gospel; what is it? Jesus."

Dr. Jefferson is a preacher who connects vitally his study with his pulpit. The discourses contained in the book were first preached in his own church as Sunday-evening sermons. The chapters have such titles as "Jesus' Strength," "His Reasonableness," "His Poise," "His Gladness," "His Greatness," "His Optimism," and some dozen more. In first looking over the book I turned to the chapter on "His Narrowness." This, I thought, a rather daring title. But the chapter is safe. The author finds that the place of Jesus' ministry was a very limited one, that he confined himself to a definite message and that he refused to be prodigal of his approbations. Mr. Jefferson is a helpful writer and a stimulating preacher.

### Counsels By The Way.

Separate essays by Henry Van Dyke have been collected in a single volume with the above title. These essays are: "Ships and Havens," "The Poetry of the Psalms," "Joy and Power," "The Birth of Life," and "The Good Old Way." A service has thus been rendered to the very wide-reading constituency of Dr. Van Dyke. These separate essays were noticed by The Christian Century at the time of their publication. Sufficient now to say that they are by the charming essayist, Henry Van Dyke. He has a delicate touch, a broad human sympathy and always a heartening word.

Austin Sta.

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**God and Me.** By Peter Ainslie. Baltimore: Temple Seminary Press. 50cts.

**The Home Builder.** By Lyman Abbott. Houghton, Mifflin Co. Boston. 75cts.

**The Wider Life.** J. R. Miller. Thomas Y. Crowell & Co., New York. The Character of Jesus. By Charles Edward Jefferson. Thomas Y. Crowell & Co., New York. \$1.50.

**Counsels By-The-Way.** By Henry Van Dyke. Thomas Y. Crowell & Company.

### IMMORTALITY.

By Bertie K. Shipley.

I feel within the future life, the beating untried wing,  
And voice the prelude to the song in ages I shall sing.  
I build the future in the work now open to my eyes,  
And lay the plans by which my soul shall in the end arise.

I feel the quivering of the flesh, the human house decay,  
But glimpse the dawn that lies beyond life's twilight dim and grey.  
I know that when this earthly house turns back to kindred sod  
My life and work must merge into a greater work of God.

New York City, 115 W. 115th St.

December 19, 1908

THE CHRISTIAN CENTURY

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## DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

## Breadth of the Union Problem

The wedding into one Earth's alienated Children of God, is a task as big as ever a human being set for himself. The unification of a nation or an empire is big enough to command the comprehensive genius and unselfish devotion of a Garibaldi or a Bismarck. If the unity of the Kingdom of Italy, or the Kingdom of Germany, is a task at which kings, patriots, emperors, and statesmen have need to work, for whose services must the vaster enterprise of the unity of the Kingdom of God call.

The unity of the church is an imperial problem; it calls for imperial genius, imperial knowledge, imperial courage, and an imperial spirit. It goes without saying that a man whose compasses pass the interest and breadth of mind are just large enough to be deeply concerned as to whether a preacher should be called "minister" or "pastor," or the word disciple written with a big or a little d, has no business to be playing with the union problem. Stars and planets were not made for children to play with; and it does not make very much difference to the astronomical world what they think about them.

## The Call for Big Men.

There are men who think that the biggest thing at stake in this union problem, and the most important issue, is a philosophy of baptism—whether baptism is unto the remission of sins, or into the remission of sins, for the remission of sins, or because of the remission of sins. And the settlement of this question of Greek grammar and lexicography is of infinitely more importance, and must stand in the way of confederation among Christians. How diminutive must be the plans and specifications after which such a mind is built! Think of Bismarck or Garibaldi suspending the unity of an empire upon such an issue as that. Men must have minds strangely enamored of trifles, who think of Christian union in terms of Greek particles. If such men were engineers on the railroad they would stop their engines to take flies off the track.

## What Unity Means.

The unity of Christendom—how good and great the undertaking! How beneficent the issue! What are the items in the Count? "That the world may believe"—that Africa may cease to sit in darkness and the shadow of death; that starving India may be fed and be given a cup of cold water, and her prison doors of caste be broken down; that China may lose her ignorance and fear and may be delivered from the worship of demons and dragons; that the islands of the sea may be homes of peace and plenty, instead of habitations of cruelty; that the sword of Russia and the spear of Japan may no more be turned against each other; that the spirit of peace and good will may be sown in the hearts of all men, of capitalist and laborer, of black man and white man, of poor and rich, of high and low, of Protestant and Catholic, of Baptist and Pedobaptist; that the kingdoms of this world may become the kingdoms of the Lord and his Christ.

## Church's First Business.

Such a problem as this can not be solved off-hand; it is more than a question for high school debate, or newspaper wrangling; it is a question for prolonged prayer and meditation, and age-long study. The Disciples have been working at it one hundred years, and there is much yet to do, before God's children shall be ready to sit down together about one table in the Kingdom of God. But it is worth working at for the sake of Africa, India and China; for the sake of the saloon-cursed streets and homes of America; and for the sake of the least of these His brothers, His sisters, and His little children, who go hungry and naked. For so long as the church of God is divided, and each sect goes its selfish way to build churches that are not needed, so long will little children, to whom belong the kingdom of heaven, cry for food because of hunger, and for clothing because of cold.

The first business of the church is to go about doing good; but it will have no time, strength or money to do good so long as it must spend all of its time and energy building up its separate ecclesiastical systems, and protecting them against sectarian intrusions. The churches are too busy saving their own lives, to save the life of the world. The unity of Christendom means life to the world. Physical life, moral life, intellectual life, spiritual life—and all these in greater abundance. When will the church free her hands from her sectarian tasks, that she may set herself single-heartedly to the business her Master appointed her, both by his words and his deeds.

## Foreign Missions and Union.

It can be truly said of the problem of Christian union, what an ancient Roman said of himself: "Nothing human is foreign to me." No event in the history of the church, past or present, can happen, that may not have some bearing upon the unity of the church. The modern missionary movement in foreign lands is showing that it has a contribution to make to the problem of union. Right now Christian union is farther advanced on the foreign field than at home. No student of the problem is acquainted with the latest

literature on the subject, who is not reading reports from foreign countries. It raises an inquiry at once, Why is union further along there than here? Is the difference due to difference of race, difference of doctrine, or difference of conditions? Are the missionaries less Christian or more Christian than the Christians at home? The foreign mission movement has very much to do with the problem of union, and it may be that its ultimate solution will come by way of the foreign field.

## Church History and Union.

If one is ever able to learn from the experience of the past, it is certainly true of the student of Christian union. The whole history of the church, in one of its most important aspects, is a contribution to the subject. We can not ignore what men have thought and tried in the quest for unity in the past history of the church. Every generation had its conception of unity, and made its effort to preserve or to secure unity. It is a grievous mistake to suppose that the Christian world never thought of unity until the nineteenth century. Every conception of unity and every plan of union, in principle and practice, was thought of and tried before the Reformation. All union efforts since the Reformation have been reversions to earlier historic types. It might save union leaders waste of time and effort if they would inquire how their plans and principles worked when they were tried in earlier times.

## Prof. Briggs and Union.

The profoundest student of the history of union in America is Prof. Briggs, of Union Theological Seminary, and it is his ripe opinion that the most important lesson the history of the church has to teach relates to the unification of Christendom. He conceives the meaning of that history to lie in what it can teach concerning the consensus and dissensus, the agreement and disagreement of Christians. The march of events is guided by this one star of hope and purpose—that Christ's people may be one, as he and the Father were one.

Through all the history of the church's past, Christians seem to be doing but two things—agreeing or disagreeing, dividing and uniting. That is the meaning of the heresies, the controversies, the councils, the creeds—just expressions of Christians' agreement and disagreement.

## Historic Longing of Church.

Everything that caused disagreement and disunion and every thing that promoted agreement and union, should be studied to ascertain lessons for guidance today. And there seemed to be no ideal so high, no longing of the church so passionate, during the first fifteen hundred years, as her longing for unity. It was longing for unity that wrote the Nicene Creed, that built up the hierarchy and papacy, that put Huss and Savonarola to death. The most ancient confession of the church—"I believe in the Holy Catholic Church"—was a confession of her unity.

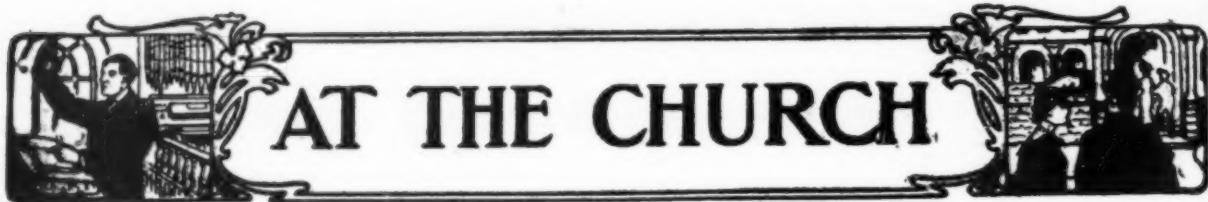
If the church has been working at the problem of unity for nineteen hundred years—for her history is summed up in two periods, the period of union to the Reformation, and the period of division, since the Reformation—need we be surprised if the task seems difficult, and the consummation long-delayed? She does not lose the vision of her ideal unity in her Lord, and her heart does not fail her; for,

"Mid toil and tribulation,  
And tumult of her war,  
She waits the consummation  
Of peace forevermore;  
Till with the vision glorious  
Her longing eyes are blest,  
And the great church victorious  
Shall be the church at rest."

## RELIGION—A SONNET.

By Arthur William Amass.

By every sect I'm called a different name—  
Some tread through winter's snows with naked feet;  
Some starve their bodies thin, refuse to eat;  
But by what title called I'm e'er the same,  
I court not fickle fortune nor proud fame,  
I mourn to think of man's bewailed retreat  
And how at death and doom his God he'll meet;  
But then with out stretched hand his soul I'll claim.  
I am the saint's belief, the sinner's hope;  
I am the end of earthly pains and strife;  
I am the thought that fills the mind of pope;  
I am the prayer that marks the faithful wife;  
I am the guide to those who blindly grope;  
I am the resurrection and the life.



## Sunday School Lesson

### REVIEW.

The Sunday-school lesson for December 27 is Review. Professor Willett will continue the weekly exposition of the lessons for 1909 on this page. The series is on the New Testament Church—a study of the Book of Acts. No more valuable materials on the Sunday-school lessons are published than the Christian Century Exposition. Our readers have recently spoken in the heartiest way of the help they find on this page in preparing their lesson. Professor Willett strives to make the exposition especially valuable to the Sunday-school teacher, although any earnest reader enjoys his message each week.

## The Prayer-Meeting

### PROF. SILAS JONES.

#### How Would Jesus Keep Christmas?

Topic, Dec. 23, Isa. 54:7-14; Matt. 5:38-48; 26:6-13.

I suppose the question proposed for our consideration this week really means, "How would Jesus have us keep Christmas?" Taken in this sense, it leads to practical results. Here we are, with certain gifts and in a world abounding in opportunities for doing good. What are we going to do in order to show to the world that we are disciples of Jesus?

#### Good Will Among Neighbors.

The mischief maker is abroad in every neighborhood. He is lacking either in common sense or in good will. The most serious discord is that which comes from the lack of good will. It is hard to be genuinely benevolent. We speak of malice toward none and charity toward all when venomous envy is consuming us and making us destroyers of peace. The benevolence preached and exemplified by our Lord is so comprehensive and so deeply rooted in God that we poor mortals have but a slight appreciation of what it is. The lies that circulate freely in periods of political, religious, or personal controversy, the frauds of business and social life, the crushing out of human life for the sake of money, the disposition to classify people according to their wealth and not according to their moral and spiritual worth, all testify that the gospel of peace and charity is yet a strange message even in professedly Christian communities. Would not the Lord, if he were to come to us as he came to Martha of Bethany, ask us to lay aside anxiety for the mint and anise and cummin of the Christmas season and to pray that we might understand the spiritual values to which Christmas should direct attention? Not petty rules, not the formalities of giving and receiving, but Christ in us will create harmony among neighbors. "Let there be no strife, I pray thee, between me and thee, \* \* \* for we are brethren."

#### Good Will Among Nations.

"He made of one every nation of men to dwell on all faces of the earth." "I say," says Isidore of Pelusium, one of the church fathers, "although the slaughter of enemies in war may seem legitimate, although the columns to the victors are erected, telling of their illustrious crimes, yet if account be taken of the undeniable and supreme brotherhood of man, not even these are free from evil." Jeremy Bentham says: "Nothing can be worse than the general feeling on the subject of war. The Church, the State, the ruling few, the subject man, all seem in this case to have combined to patronize vice and crime in their widest sphere of evil. Dress a man in particular garments, call him by a particular name, and he shall have authority, on divers occasions, to commit every species of offence—to pillage, murder, to destroy human felicity; and for so doing he shall be rewarded." We have inherited the spirit of war from our savage ancestors. From Christ we are learning that the man of another race has a claim on our sympathy. We have no right to say to him, "Get out of the way and let us enjoy the earth, for God has given us power to take it and therefore it belongs to us." Christ bids us say, "Come and let us work together for a common good. Let us strive together to create conditions in which there shall be fit opportunity for every one to give and to receive benefits." The Christmas bells ring out the gospel of peace on earth if they ring in harmony with the will of Christ.

#### Good Will to the Outcast.

We have no reason to put Mary of Bethany in a class with the sinful woman whose anointing of Jesus, Luke records, but we believe that Mary loved the Lord because he was Saviour of sinners. Punishment is due to men for their sins. The law defines certain sins as crimes and men guilty of them are treated as enemies of

social order. The public conscience puts its brand upon evil doers. The despair and suicide of defaulters and others guilty of betraying confidence bear witness to the power of the common conscience. But there is a wrong way to condemn the sin of another. The Pharisees chose the wrong way. They shut the door in the face of the outcast, locked it and threw away the key. The Christian must leave the door open for the return of the wayward one. He must so condemn sin as to awaken in the sinner the desire for repentance and restoration to favor. The Christmas season is not a time to forget the destructiveness of sin, but it is a time to show the love of Christ to sinful men. The message of Christmas is one of reconciliation. "Be ye reconciled to God."

## Teacher Training Course

### LESSON VI. SUNDAY SCHOOL ORGANIZATION.

#### PART II.—SUNDAY SCHOOL PEDAGOGY.

**I. NEED OF ORGANIZATION.** The first step in the making of a Sunday-school is a proper plan of organization. This is as necessary for the school as for the business house or national government. If men conducted their businesses on the haphazard plan of many Sunday-schools they would soon end in the bankruptcy court. The Sunday-school is not a mass meeting for the counting of noses and listening to inspirational harangues. The real school is a compact, systematised body of men, women and children, marshalled, generalised and disciplined with a specific end in view. IT IS AN ARMY NOT A MOB. The following description, which will be recognized by many, expresses all that a Sunday-school should not be: "Attendance is voluntary and . . . irregular. Pupils come without the slightest preparation for the lesson, for nothing is required and nothing is at stake. . . . This fortuitous concourse of pupils is corralled in some dimly lighted vestry, sub-divided along the lines of least resistance into groups of a dozen and taught (?) after the Oriental manner in a perfect hubbub. Moreover the newsboy with his papers, the train librarian with his books stacked from finger-tips to chin, the census-taker and the tax-collector are given carte blanche and confusion is perfect."

**II. ESSENTIALS OF ORGANIZATION.** In organizing a new school or reorganizing an old one, certain general principles need to be kept in view:

(1.) **PLAN.** The plan of every organization should be subordinated to the end in view. The plan of a department store will be different from that of a railroad corporation, because one has to do with selling goods and the other with transporting them. In like manner the plan of the Sunday-school is determined by its educational end, and is that "OF A TEACHING INSTITUTION ARRANGED ABOUT A TEACHING FORCE." (Cope.) Whatever aids the work of teaching should have a place in the organization; whatever hinders it should be rigidly excluded.

(2.) **THOROUGHNESS.** The organization should be thorough. Every department of the work should be systematized; every officer, teacher, usher, messenger-boy should have definite duties and responsibilities. In the routine work nothing should be left indefinite. "ONE PERSON, ONE DUTY AND ONLY ONE" should be the ruling motto. Do not be afraid of the cry of "RED TAPE." All government is "red tape" to the anarchist. The "spirit" of the school will not be killed, but deepened, by system. "God is not a God of confusion, but of order."

(3.) **ELASTICITY.** While the organization should be thorough, it should not be so rigid and mechanical as to kill out individuality. **RULES ARE SERVANTS NOT MASTERS.** New conditions will constantly arise which need to be met either with new rules or modifications of the old. Especially is this true of the conduct of the opening and closing exercises and the actual work of teaching, in both of which anything STEREOTYPED or FORMAL is a hindrance to the object in view, the free development of the soul in contact with other souls. Care should, however, be taken not to suspend any of the regulations through FAVORITISM. If there are scholars who will not submit to rules, better sacrifice them than undermine the discipline of the school.

**III. SEAT OF AUTHORITY.** In organizing a school the first essential is to determine the seat of authority. An organization with conflicting or ill-defined authorities is to that extent ineffective. The rule for the Sunday-school is this: THE GOVERNING BODY OF THE CHURCH OR CONGREGATION IS THE SUPREME AUTHORITY IN THE SCHOOL. The constitution and powers of the governing body will, of course, vary with denominational practice, but the rule itself is absolute, except in those rare cases where

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the school has been organized independently of any church. The common practice of looking upon the school as an institution separate from the other work of the church and owing allegiance only to itself is hurtful to the best interests of both church and school.

**IV. NATURE OF THE AUTHORITY.** While in theory the authority of the church is absolute, it is the part of wisdom to make it CONSTITUTIONAL. The plan of organization should, if possible be drawn up in the form of a Constitution and By-laws, similar to those of other business bodies, in which the duties and responsibilities of the governing body are defined. These should be of the broadest kind, care being taken not to hamper the regular management of the school with unnecessary restrictions in matters of detail. At the same time the authority should be ACTUAL. The church authority should directly appoint all the leading officers of the school, select the course of study for the main school, pass on all large matters or policy and discipline, and in general exercise final supervision over the work.

**V. DELEGATION OF AUTHORITY.** Where, as too often happens, the governing body of the church is as a whole out of immediate touch with modern Sunday-school work, it is advisable to delegate the powers above mentioned to a COMMITTEE or SUNDAY-SCHOOL BOARD on which the best Sunday-school talent in the church is represented. This Committee should meet at stated intervals, report regularly to the body from which it holds its powers, and for all practical purposes, act as the executive committee of the

school. For the actual management of the school from week to week the powers of this Committee are delegated to THE SUPERINTENDENT. He is the captain of the ship, responsible only to its owner and God. While he will keep in touch with the wishes of the school on all points he will avoid the method of popular vote on any questions of school policy or discipline. A successful school cannot be a democracy. Next to the Superintendent and under his direction are the GENERAL OFFICERS (Secretary, Treasurer, Librarian, etc.), and DIVISIONAL SUPERINTENDENTS. Subordinate to the latter are the DEPARTMENTAL SECRETARIES and TEACHERS. The STANDING COMMITTEES exercise the authority of the governing body in regard to special matters such as missions, temperance, etc. The ideal Sunday-school organization thus constitutes a regular chain of delegated authority by which the powers, duties and responsibilities of the church are distributed through every part of the work.

**QUESTIONS.** 1. What is the first step in establishing a Sunday-organized? 4. Name three essentials of good organization. 5. How organized? 4. Name three essentials of good organization. 4. How should the plan of an organization be determined? 6. What is the plan of the Sunday-school? 7. Explain the justify "thoroughness" of organization. 8. Explain and justify "elasticity." 9. What should be the "seat of authority in the Sunday-school?" 10. Explain what is meant by making the authority constitutional? 11. What things should the church authority do directly? 12. To what bodies or individuals is the authority of the church delegated?

## The Preaching for Men of Today

By Arthur Holmes

"Oh, wad some power the giftie gie us,  
To see oursel's as ither's see us,  
It wad frae monie a blunder free us,  
And foolish notion."

Whether Burns received his inspiration for those lines in church or not, they seem to have a peculiar fitness when applied to the preacher in the pulpit. How refreshing is the naivete of the offender! How blithely does he lay about him amongst his men of straw-party-names, denominational interests, forgotten tenets, theological controversies—making the dust fly at every lick to the delight of the initiated, but to the utter bewilderment of the masses! Some church members with acquired appetites for such discourses may enjoy it, but what must be the hopelessness of ever touching the 50,000,000 unchurched by such means.

If, however, the amusement was merely harmless it would not matter so much. The fact is that the average preaching is not only out of touch with human interests, but its theology is positively repugnant to the average man.

Business men feel the laxity of emphasis upon real righteousness. How much legalistic views of the atonement and easy escape from the consequences of sin are responsible for the lowering of business standards might make them an interesting study. Certain it is that the outstanding examples of indefensible finance and orthodox churchliness combined in the same individuals indicate no incompatibility between the two.

Patent results of such methods, however, are working a conversion in the hearts of business men. They would greet right heartily a ringing call from the pulpit for conduct worthy of Sunday professions, for lives commensurate with the ideals of Christ. They condemn theological dodging, the making of the religion of the only man who ever lived his own teachings, an empty shell out of which the kernel has been scooped by theologians.

To the workingman this is especially true. His constant feeling is one of unjust oppression. Something is wrong somewhere in the system which compels an innocent class to bear the burdens of prosperity and endure all the sufferings of adversity. He is willing to toil and to suffer if only he can gain a livelihood. The economic machine, which he has had no part in making, denies him the privilege.

He has heard of the church, perhaps, as the champion of the innocent and the oppressed. If he goes there and listens long enough, he

will be astounded to find that its chief doctrine is no other than the one which rules his own world. The God of theology is pictured as permitting the suffering of the innocent for the guilty. A righteous man—a workingman, as usual—is put to death in the most fearful manner for the escape of sinners. This escape is to be obtained through a mere verbal acceptance of certain dogmas. In many cases no radical change of conduct is demanded; no restoration is mentioned. Past sins are blotted out; their material benefits remain with accrued interest. Such sinners, saved by grace, he sees sitting in the pews, who, in his opinion, every working day in the week are guilty of monstrous wrongs and whose dividends at that moment may be swelling by the Sabbath labor of many men. They make arbitrary rules, force down wages, neglect sanitary measures, dodge legal enactments, under-cut their competitors, use political influence. Some of them are under indictment in law-courts; others have been convicted and are out on bail; still others have pleaded the statute of limitations. Some have floated stock-companies and failed to their own enrichment. Yet they all sit in the house of God without writhing. Complacency is their chief characteristic. Whatever volley of words is being fired from the pulpit certainly does not touch them.

This day, is the day of face values, of essential worths, of impatience with shams.

The cry of men today is for justice. They want it in business, in industrial relations and in theology. The God whom they will honor must be a God of justice. The theory of atonement which they will accept is that one which hails every recreant sin to the bar of justice on his own merits. There must be no escape for saint or sinner. As inevitable as the law of nature must be the law of retribution. Justice first, mercy afterwards, for high and low, will receive a response from the moral sense of the world of men.

This is because men know their own weakness. They know they are prone to follow any theological doctrine, however false and hollow they may know it to be, which evades a clean cut and straightforward demand for real righteousness, for actual fulfillment of moral laws, as the strait and narrow way to eternal life. Therefore they need strong reiteration of the truth that virtue brings happiness. They are willing to follow any man who holds up ideals, practicable and vigorous, which demand from them the most heroic conduct. A brave message and a strong message is their expectation from the church of the living God.

## DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

I have seen the following definition of miracle in a recent article on the subject:

"A miracle is an event produced by a special act of the divine will, but without the use of natural means, and is thus distinguishable from a providential event. Both emanate from special divine agency, and are, therefore, equally supernatural. But they differ in that co-operation with the forces of nature is involved in the latter case and not in the former. And it is clear that the definition of the miraculous, as here given, is comprehensive enough to embrace

all miracles; such, for example, as the act of creation, which, so far from involving the use of natural means, was the divine act by which the whole machinery of nature was brought into existence."

Would you be good enough to say whether you would regard this as satisfactory?

St. Louis, Mo.

Reader.

Professor Willett's answer to the above question is in type but we do not have space this week to print it. It will appear in the next issue. This page of problems conducted each week is eliciting the greatest interest from our readers.

## EVENTS CURRENT AND SOME UNDERCURRENTS

### OLD AGE PENSIONS

Is all the world that labors to be retired on a pension? Even this Land of Golden Opportunity is multiplying its pensioners by the thousands. England passes an old age pension act. Agriculture affords little occupation in that land where five-sixths of all that is eaten is imported and while the small shop keeper still holds his own better than here, yet the masses of Englishmen work for others than themselves and the major part of the industry in that factory plot of the world is in the hands of large corporations and syndicates. That the English laborer must be thrifty to the point of poverty to escape the "workhouse," the poorhouse of England, is proof that the laborer does not get his legitimate hire. The wealth of England is in the hands of a small percentage of the people and the workingman is to be doled out a "compensation" for the needs of his declining years. He labors and the capitalist receives the profits of his toil; the income tax collects a great sum from the capitalists for the government; the government pays the laborer five shillings per week to keep body and soul together if fortune has been kind enough to grant him the three-score-and-ten. This is very good for an emergency, but to right the thing means must be devised to give the laborer an equitable share from the wealth he creates and that is not so much a problem of law as of a social economy. Germany takes a portion of each pay envelope and draws upon the employer for a like sum and thus insures all wage earners. Our cities have adopted something like it quite generally for the school teachers. And now the great "trusts" are paternalistically adopting pension systems. The International Harvester Co., is the latest and greatest to begin this feudalistic benevolence. Several of the railroad systems do the same. There is much urging that Uncle Sam do it for all his employees as he does it for those of the army and navy service. Mr. Carnegie has given some \$20,000,000 for pensions, chiefly to educators, and thereby hangs another tale—the fear that he will destroy the denominational, and with it the specifically religious, college. Again we say: It is good for emergency, it is the last chapter in a poor system.

### THE BILLBOARD PUT TO MORAL USES

This is the age of the eye. We are in a great hurry and the times are fallen upon much learning. The bill board is omnipresent and a general nuisance because it is such a Munchausen and no respecter of the aesthetic. The popular journal and magazine appeal to the glance and tell graphic stories to him who runs while he reads. The latest use of the picture method of instruction as at the hands of philanthropy. On the country highways of England one sees great posters giving warnings and instructions regarding the diseases of animals. In France on both highway and street he finds the same salutary lessons applied to the diseases and temptations of men, especially those of alcohol. Germany, strange to find, outdoes her more spectacular neighbor and puts posters in prominent places that would vie with "Ten Nights in the Bar Room" bill boards. And she not only wars thus on King Alcohol, but educates the common people of her realm in the benefits to be derived from State Insurance against sickness, accident, and death, in the same pictorial manner. The Hoosier state has been endeavoring to obtain a State Housing Law, and its friends campaigned effectively with a poster picturing a tenement with a skeleton stretching its bony arm over the habitants while beneath the legend ran, "Death keeps watch over this house." The most striking use of this striking method was its use last month by the New York City Charity Organization's Committee for the Prevention of Tuberculosis, on the occasion of the moving of the International Tuberculosis Exhibit from Washington to that city. They had proved its power in a smaller way by giving away pictures of Venice in the Italian quarter and surrounding the artistic chromo, calendar like, with sententious instructions on the prevention and cure of the Great White Plague. They first put cards in the street cars with a flaming red double cross upon them with the inscription, "Watch For The Double Red Cross." After a sufficient time had elapsed to arouse the interest of the passengers, full announcements of the exhibit were substituted on the same kind of cards. Large theatrical posters were put on all elevated stations, hangers in railroad cars, and bill board advertisements were freely used. The result is the education of the city in the dread disease that is, as one of their many cards sets forth, "Contagious, Preventable, and Curable." Another characteristic inscription was, "We must care for the consumptive in the right way, at the right time, in the right place until he is cured; instead of as now, in the wrong way, at the wrong place, and at the wrong time until he is dead." Ten thousand visited the exhibit in one day. The death rate from this dread scourge among children in the metropolis has been reduced 55% in the past 23 years, and that among all classes 40% in the same time. But there are yet 400,000 sunless and airless rooms in that city.

### EDUCATIONAL PROGRESS IN CHINA

The annual reports of the Commissioner of Education at Washington are interesting documents. Vol. 1 of the 1907 reports is

at hand. It gives a very interesting review of the educational status and progress in all lands, the most interesting being that from China, in which the schools of Foochow are described as indicative of the whole educational movement in the Celestial Empire. It is pleasing to have it said that some day monuments will be erected to the mission schools which have not only blazed the way, but are setting the types for efficiency. Schools are springing up everywhere. Some are supported entirely by the government, others by a government grant to philanthropic institutions, and others are purely philanthropic. Great merit is to be obtained by endowing a school, and many of the rich are seeking it in these days. All these schools are founded on western models, though of course, in their haste many can be as yet but weak imitations. But in all history, geography, and mathematics are taught and the higher branches and science are given to the full extent of opportunities or knowledge at hand. Such live topics as high school fraternities and teacher's pensions, etc., are also treated in the volume.

### MR. ROCKEFELLER AS A GETTER AND A GIVER

The last installment of Jno. D. Rockefeller's "Autobiography," which is running serially in *World's Work*, deals with the problem of giving. Whatever one thinks of Mr. Rockefeller's getting he must find his manner of giving commendable. If it be not well to take his money because of the "taint," it will do no harm to take his advice for the giving of the untainted. He argues for efficiency in giving and the giving that helps and does not undo. He also pays tribute to the generosity of the poor which he says is the greatest there is to be found and the most to be commended because to the small gift it adds a wealth of personal sympathy and helpfulness. It is gratifying to those of us who are condemned to comforts few and luxuries none, to hear him confess that there is no pleasure in the possession of great wealth nor in the things it may buy, but that both pall on their recipients and add to joylessness, and the only real happiness found by the rich is when they learn how to see their money do good.

### IMPARTIAL STATISTICS ON TEMPERANCE

Dr. Henry Smith Williams is writing a very thoroughgoing series of articles for McClure's on the Temperance Problem. That in the December number is entitled, "Alcohol and the Community." The most conservative of scientifically found statistics makes the case look bad for alcohol, and the cold figures can at the best but show the minimum of fact in such a case. They tell us that one-third of all pauperism is directly traceable to drinking, but say nothing of the untold poverty; that one-fourth of all insane commitments are due to it, but the mental debilities and diseases are uncataloged; that two-fifths of the abandoned children are for liquor's sake, but who knows how many are neglected for the intoxicating cup; that four-fifths of the inmates of jails and workhouses are devotees of Bacchus and the tale of moral delinquency besides cannot be told. These figures, we repeat, are the most conservative to be found from unprejudiced reports and the author agrees with the Chief Justice of England, that if it could all be gauged, four-fifths of human crime and suffering would be found attributable to the cup that inebriates. A striking fact presented in Dr. Wilson's article is that the figures are uniform for the lands of whisky and those of beer and light wines. There is no temperate intemperance.

### AN ANALYSIS OF THE CONGO SITUATION

The Congo Question will not down. Leopold has usurped the title of Abdul the Damned as the Great Assassin. Books were written, missionaries were poo-hooed, travelers "conducted" that their stories might be favorable, but "murder will out," and now that a Belgian Commission has substantiated the worst, the hesitant powers arouse themselves. Secretary Root discovers in the Brussels Act what he could not before discover, and demands his decision that we could have nothing to do with the situation, the King hands the government of the Congo Free State over to Belgium, and all looks rosy on the surface. But an analysis of the Treaty of Annexation shows that little has actually been done; that the chief evils have not been undone at all; that the only help to be expected is from the spirit of the new regime and little can be expected from that for it is especially provided that the old officiary shall not be disturbed; that the property grants to the concessionaries are not to be interfered with and that a great sum of money must be paid the king for his personal disbursement. The Act of Berlin provided that the new government should have all vacant lands, and Leopold took everything that was not occupied by villages and the small garden plots of the natives. It is as if our government took all the Indian lands except that their tepees were on and the little the squaws raised corn on. This land is not to be restored. The forced collection of the "rubber tax" which our own consul says requires as much as 265 days a year of work in the upper country is not changed. The fact is, Belgian senators are men of means and they are deeply interested in Congo concessions and they will not interfere with the richest treasure house in the world until forced to do so. Let us hope that Secretary Root and Earl Grey will see things righted.

December 19, 1908

# THE CHRISTIAN CENTURY

## CHICAGO

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### THE STOCK SHOW AT THE STOCK YARDS—WHAT THE CHICAGO SECRETARY SAW WHEN HE WENT WITH OUR COUNTRY VISITORS TO THE ANNUAL EXPOSITION.

The past week the live stock exhibition has been held in Chicago and thousands of out-of-town visitors have been in the city. Not only have the visitors from the rural districts been interested in the stock yards, but the residents of Chicago as well. There is no industry in the city of Chicago that employs as many men as does the meat packing industry. There is no city in the world that packs as much meat as Chicago. Therefore a visit to the stock yards and to the great packing houses is a matter of deep industrial interest.

Not only do the stock yards present a great and wonderful example of the specialization of modern industry, but they present some of our deepest social problems. The employees of the stock yards are for the most part foreigners. They come from Russia, Hungary and Poland. There are many factors in their social problem that are new to them and to us.

#### Acres of Pens.

As we enter the stock yards we see acres and acres of pens. In these are the cattle, hogs, sheep and horses that have been unloaded from the trains and are placed here for inspection. The pens are rented by the shipper from the stock yards company. The agents of the great packing houses go from pen to pen and buy the more likely stock when the prices favor them. The cattle are then rounded into the pens of the great packers.

On the inside, the killing of the animals has a scientific as well as a gruesome interest. The hogs are run into the killer's pen. A great iron wheel, with chains bearing hooks on the ends, lifts the hogs successively in the air where they dangle head down from a great iron track. A man with a long knife seizes these one by one, and knows how with a single well-directed stroke to prepare the poor hog for the dipping vat. The wheel is a symbol of the Fates. One by one the hogs are raised in the air to wait for the fatal stroke. This is much like human life. Perhaps the hog does not know what is coming, and neither does the poor human whose life will run out on the tragic switch some day, where the microbe executioner will do his deadly work.

We are more interested in the man with the knife, than we are in the fate of the hogs. What will be the moral effect of standing for ten hours each day with the long knife and plunging it into the warm quivering flesh? Some of these men are said to go insane. It was very clear that these executioners were all young men. No man grows old in such gruesome service. Shall a man brutalize himself and finally go insane that the rest of us shall eat meat? Here is but another example of the vicarious sacrifice that goes on continually in our highly organized form of society.

#### The Process Described.

As we go on down the line we see the hog, that was but a little while before hanging from a chain, dipped into the scalding water. Then it is scraped, different men being specialists on scraping certain parts, which is their sole labor. There are men who have stood for years in the hot steam and scraped a hog's neck. This is one particular job they know how to do better than does any one else in the factory. Should they for any reason lose their positions, however, they are more helpless than the ordinary man in turning to something else. The monotony of the task has destroyed the versatility that characterizes the ordinary man.

Near the stock yards is the long row of saloons on Ashland avenue. For two squares there is hardly a building that is not used as a saloon. We went along the street counting the saloons when we were accosted by a small boy who asked us what number we were looking for. We replied that we were not looking for a number but were counting saloons. He asked, "Ain't you tired?" We had to confess to a measure of fatigue before the task was finished. These fifty saloons cannot pay the high license fee in Chicago without doing some business. If there are more saloons in this neighborhood than in other neighborhoods in Chicago, there is more drinking as well. As the men leave the packing houses in the evening they crowd into the grog shops and it is soon seen that there are no more saloons than are needed for the accommodation of the community. The little urchins are on the street carrying beer to the home where the whole family partake of the alcoholic beverage which commands itself to the poor man by reason of its cheapness.

#### Conditions of Living Near the Stock Yards.

The conditions of living in this district are unspeakable. The policeman on the beat told us that as many as twenty people had been known to sleep in a single room. Every shanty and tenement building was literally swarming with people. We asked the policeman if it was not embarrassing to make a toilet in the morning in a room full of people of all ages and sexes. He replied that he thought not, for the people in these crowded quarters save bed clothes by sleeping in the clothes worn by day.

Many of the men of the stock yards have left families behind them in the fatherland. In the new country they are unknown and unrestrained. Moral conditions in this section are unspeakable. Wives are bought and sold like cattle in certain instances, if we may credit the statements of the policemen who patrol the district. Children grow up without the faintest glimmer of that modesty which is the shield and armor of every child born in our normal American society.

#### Relatively Little Church Life.

The church of the fatherland loses its hold in this section. If the newcomer finds the church in his language at all, he soon ceases to go. There is not the social compulsion here that there was in the fatherland. There are not the same reasons for going. He is soon subjected to the materialistic philosophy of the ranting anarchist or of the socialist with theory of a speedily coming Utopia. Perhaps he finds more real human fellowship in the saloon than anywhere else. It is here that a life spent in monotonous toil finds a brief respite, and, under the stimulus of drink and the warming influences of good fellowship, finds the poor joys that make life in the least tolerable.

Protestant missions are doing practically nothing for these people. Even where efforts are made, they are often the cheap and unworthy efforts that give the newly arrived foreigner a sense that the whole Protestant movement is weak and incompetent.

Shall we ask a man who has all his life worshipped in a cathedral with the most glorious music and the most awe-inspiring ritual, to worship in a dingy grocery store with rag-time Sunday-school music, no ritual at all, and only a poor substitute of a sermon that deals with a doctrinal discussion of the right way to name a church, or the right turn to give to a pet dogma? Protestant missions have failed here because they have

deserved to fail. They have often been cheap, patronizing and unworthy. We will have to sit at the feet of the old Mother church to learn how to deal with these people. Recently a new Catholic parish was opened on the west side. Before any people were gathered together to form the parish, a thirty thousand dollar church was erected and a competent priest installed. There was no question about that church lasting. There it was with its fine property and with its educated priest. It furnished every religious privilege that the other churches of the city offered. It had no invitation to a dingy grocery but had a finely decorated building adorned with works of art. If its forms of worship were meaningless, at least the feeding of the poor of the parish was intelligible. If its Latin had no message, its great hospital on that side of town told of Christ's spirit.

#### Settlement Work.

It is in the stock yards district that the greatest and most successful of the social settlements are located. It is here that we find a municipal bath house in a neighborhood that had no bath tub in a considerable area. It is here that the municipal playground for the children has been established and where it has brought its most abundant fruitage.

These men and women of the stock yards must be Americanized and Christianized. The final consummation of this task will be by a people who shall combine the great elements of power in all the movements now in operation. The people who shall reach the hearts of the men in the stock yards must have the deep mystical piety of the Catholic, they must have the rationalism and moral fervor of the Protestant, and to this must be added the practical and kindly service of the settlement worker. We have all these types there today, but they are not co-ordinated. As a bird cannot fly with one wing, so religion cannot progress with a single truth. As an orchestra reduced to one piece ceases to be an orchestra, so religion with a single program, is powerless for its task. More difficult than the task of foreign missions will be the task of invading the foul atmosphere of the stock yards and winning these brothers of ours from the slavery to sin.

The minister of the Disciples who undertakes this task will not be without serious handicaps. His freedom from tradition, his open-mindedness to new facts, his hearty sense of brotherhood and his simple religious message will be assets. It will be our glory, perhaps, to be used of the Great Father of all nations to open the way to the solution of the stock yards problem.

#### Living Issues.

"Fellow citizens," thundered the fiery, untamed orator, "what is the great question now before the American people?"

"What's the score!" yelled the audience as one man.—Chicago Tribune.

#### Where Diplomacy Failed.

"Young man, I was told today that you were the worst boy in the neighborhood." "Gee; if I was a man and any one talked that way about my little boy, some one would get licked." "Some one is going to get licked now; take off your coat."—Houston Post.

## WITH THE WORKERS

There were two additions at the Salt Lake City Church the first Sunday in December. Dr. Albert Buxton is the minister.

The church at DuQuoin, Illinois, where Geo. W. Wise preaches, had five additions during the month of November. The C. W. B. M. day service brought eight new members into the Auxiliary and a good collection.

C. L. DePew will visit the Sunday-school at Timewell, Illinois, in January for an institute. G. O. Johnson is the superintendent of this Sunday-school which has an enrollment ten per cent greater than the church.

J. A. Barnett, of Galesburg, Ill., has recently held a meeting with his own church lasting for five and a half weeks. He was assisted by Wm. Leigh of Akron, Ohio, as singing evangelist. The meeting resulted in 66 additions. Of this number 37 came on confession of faith. All but seven of the number were adults. The outlook for the work is very good.

The Third Church in Ft. Wayne, Indiana, has been having a harvest time in their work. L. C. Howe of New Castle, Indiana, has held a short meeting with them which has resulted in 43 additions. The meeting was continued a few evenings with several more additions. The minister, H. E. Stafford, speaks in the most appreciative way of the evangelist, mentioning especially his knowledge of the Bible and of human nature.

Nearly every Protestant church in the city of Spokane is uniting in a union meeting to be held by W. A. Sunday to begin Dec. 20. A Tabernacle seating 8,000 people has been erected and a chorus of 1,000 voices is being organized. Union prayer-meetings are being held in all parts of the city and the interest and enthusiasm is marked. The preachers of the city are all working together in the greatest harmony and effectiveness.

P. C. Macfarlane has resigned at Alameda, California, where he has ministered so acceptably. A call has been issued to H. J. Loken, of Colusa, who will accept. He is a graduate of the University of California where he took high honors, and also a graduate of the Berkeley seminary. In addition to this he took a year of post graduate work in Harvard, winning a prize in oratory. He is a consecrated man and the church looks forward to a successful ministry.

The smallest attendance in nine weeks at the mid-week prayer-meeting of the First Church of Bloomington, where Edgar D. Jones ministers, has been a hundred. The average attendance had been a hundred and sixty-two. A religious canvass of the city recently conducted revealed over four hundred people expressing preference for the First Church not now members. Mr. Jones will hold his own meeting in January, and Mr. Wharton, the assistant pastor, will lead the singing. The future of this church is big with promise.

The ministers' meeting at Des Moines last week had the following reports from the churches. Central Church, Finis Idleman, pastor, two confessions, two by letter; Christian Tabernacle, Mr. Brown pastor, four confessions, nine by letter; Grant Park Church, Mr. Horne pastor, 21 confessions, 20 by statement; University Church, Mr. Medbury pastor, 5 by letter, one confession; Capitol Hill Church, Mr. Van Horn pastor, one by letter. This report would indicate that our churches were virile and useful in the city of Des Moines.

## TELEGRAMS.

Harriman, Tenn., December 14, 1908.—Intense interest in our meeting prevails throughout the town. Our centennial aim for every meeting is as follows: Church membership doubled, current expense pledges doubled, Sunday-school enrollment doubled, ladies, missionary society doubled, and a religious paper in every home, some have been fulfilled in Harriman and others seem probable. May the spirit of evangelism dominate our great brotherhood. On to Pittsburg united in service.

W. T. Brooks.

Anderson, Ind., December 14, 1908.—Meeting moves on in great tide. 426 added in twenty days, sixty yesterday, 1,267 at Sunday-school; great women's meeting in the afternoon. Noonday meetings held in factories, and afternoon meetings in country schoolhouses are awakening wide-spread interest. Scoville and helpers are at their best.

T. W. Grafton.

Logansport, Ind., December 13-14, 1908.—Conducted rally for new members at Frankfort, Ind., last Monday. Nearly all the 835 converts of our meeting last April were present. Such a greeting! Words cannot express the sight; fully half were men. They are sober and in their right minds and faithful to the Lord. Brother and Sister Sias are popular with the whole town, and are stirring things right along. Sias is a great speaker, and pastor. Brother Clubb writes from Pomona that growing out of our recent meeting there nearly thirty thousand dollars is in sight for a new church, and church enthusiastic. Wonderful victory here at Logansport. Start with Abberley at Rushville after Christmas.

Herbert Yeuell.

Warrensburg, Mo., December 13-14.—Evangelist George Snively of Greenville, Ill., and Charles Altheide here in great meeting. Twenty-five additions today. Great men's meeting in the afternoon, most were adults. Church in brightest era of its history.

Geo. B. Stewart, Pastor.

Logansport, Ind., December 13-14, 1908.—Scores turned away tonight. Great men's meeting. Herbert Yeuell solving a very difficult problem for us here. For two weeks it seemed impossible in any way to win the confidence of either town or church for a large evangelistic effort. Sunday-school gained thoroughly; less than two years ago. Three other churches with special evangelists utterly failed to secure even passing attention. Yeuell is preaching to the best element among business and professional men, a thing no other evangelist has ever done here. Newspapers send special reporters nightly. Preachers from far and near attending; converts to date 114, twenty-four today. Unanimous refusal to close. St. John doing fine work with large chorus.

Joseph H. Craig, Pastor.

Garnett, Kas., December 10-11, 1908.—My second meeting this year at Fredonia, Kansas, closed with forty-two more added, making three hundred and two additions in both meetings, including most prominent business men and educators. Church and opera house, even greater crowds in second meeting than first. Now at Garnett, Kansas.

Richard Martin, Evangelist.

PRESIDENT McLEAN'S NEW BOOK  
FREE.

To any new subscriber to the Christian Century we will send a copy of A. McLean's "Alexander Campbell as a Preacher," free upon receipt of \$1.50. This offer will not hold beyond January 1.

The church at Cato, New York, is without a minister.

L. L. Carpenter dedicates the new house of worship at Payne, Ohio, on January 3. J. Evard Smith is the minister.

Evangelist C. M. Smithson has just closed a good meeting at Johnston City, Ill., with twenty-three additions to the church.

Evangelist Crabb has held a meeting at Success, Ill., with fifteen additions. Mrs. Crabb sang at every service and lead the chorus.

Sumner T. Martin has brought his meeting in his own church at Santa Barbara, Cal., to a close. There were twenty-six additions in all.

John T. Stivers has finished a meeting with the Budlong Avenue Church, in Oxnard, Cal., which has resulted in thirty-nine additions to the church. Pastor Maddux is commended as an untiring worker in the service of the church.

A. L. Ferguson working under the direction of the state missionary force of Colorado, has just organized a new church at Limon of that state. He is now at work at Burlington and hopes to organize a church there.

W. P. Crouch has just closed a meeting with his own church with thirty-one added. This is his fourth meeting with this church and in some respects the best. At many services of the meeting the seating capacity of the church was taxed to the utmost.

E. E. Davidson has just closed a fine meeting with the Antioch Church in Davies County, Ind. There were 32 additions to the church during the meeting. Twenty six of these were by baptism. The church was greatly strengthened through the meeting.

Graham Frank is holding a union meeting for the Baptist and Christian churches of Excelsior Springs, Mo. This is the first instance in Missouri in which such a meeting has been held. They are having splendid audiences and a fine spirit, and will have a great meeting.

The Hyde Park Christian Church, of Kansas City, has just closed a revival effort which brought eighty-one accessions to the church. Louis S. Cupp is the pastor. He has had 145 additions to the church during the year 1908. The evangelists in the recent meeting were Mr. Hamilton and Mr. Thomas.

Mrs. Effie Cunningham, State President of the C. W. B. M. of Indiana, delivered the C. W. B. M. day address at Vincennes on Sunday Dec. 6th. The church there greatly appreciated her fine address. The C. W. B. M. Auxiliary of the Vincennes Church is very strong. It supports S. G. Inman as its living link missionary in Mexico.

Evangelist Joseph Gaynor has just closed a four weeks' meeting at Blairstown, Mo., with thirty-six added to the church. The pastor, W. S. Mood, conducted the revival at its beginning, with twenty accessions. F. M. O'Neal lead the singing to the delight of all.

In less than six weeks, \$14,000 has been raised by Pres. Zollars for the Oklahoma Christian University. This money was given by only sixteen churches. There is a tentative announcement to the effect that a hospital with twenty-five beds is to be affiliated with the institution. This will afford a training school for nurses and will provide the nucleus for the organization of a medical school in the work of the university.

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## WITH THE WORKERS

J. M. Lowe is in his second meeting at Agra, Kansas. He had about a hundred additions in his first meeting there.

Evangelist J. W. Camp has held a meeting with the Antioch church in Morgan County which lasted eighteen days. There were 38 additions, 32 by confession of faith.

The pastor of the church at Tampico, Indiana, has held a meeting recently at Honeytown which resulted in 22 additions to the church, 18 by confession of faith.

J. A. Cornelius has had 32 additions since taking the work at Liberal, Kansas. In a meeting just before the election ten were added.

W. F. Turner, who has been laboring at Fulton, Missouri, has accepted a call to Peoria, Illinois, and will enter his new field about the first of the year.

The church at Boston, Mass., is prospering under the leadership of D. L. Martin. The church conducts a Chinese Sunday-school. At the Chinese Thanksgiving dinner there were 89 present.

Leon V. Stiles has undertaken to revive the work at Cherryvale, Kansas. The church has been without a preacher for some months with the usual result when pastoral care is not present.

Richard Martin is in his second meeting at Fredonia, Kansas. Last year he had 200 additions there. He held a meeting at Piedmont which resulted in the organization of a new church.

Gilbert Park is pastor at Howard, Kansas, but preaches at Lima in the afternoon. He held a meeting at Lima recently which resulted in 41 additions. 33 of these were on confession of faith.

Dr. Royal J. Dye was recently called away from his itinerary in southern Illinois by the serious illness of Mrs. Dye. A heat stroke on the Congo has produced a condition that occasions some anxiety. Dr. Dye expects to meet his engagements from Charleston.

The church at Thorntown, Boone County, Indiana, has lost one of its oldest and most loyal supporters. James Perrin was a worker in the shoe business at which he achieved great success. He has been for many years identified with the Disciples of Christ.

S. Boyd White has resigned at Bellevue, Kentucky, and has accepted a call to the church at Moberly, Mo. In his two years' ministry at Bellevue, he has had a hundred additions and has seen improvements made on the church property costing five thousand dollars.

The state of Wisconsin is to have a new paper devoted to the interests of the Disciples. It is edited and published by J. Harry Bullock, who is the state Bible-school superintendent. The various church interests of the state will co-operate in the publication of the paper.

The church at Lawrence, Kansas, dedicated a new church building last Sunday. This is the seat of the state university, and two hundred of our young people attend this university every year. The church at Lawrence is one of the younger churches of the state. The building cost \$35,000, and the dedicatory exercises were in charge of F. M. Rains. The building will seat a thousand people and is finished inside with weathered oak. It is modern in every respect and will be an object of pride to our people in that state.

H. J. Otto has resigned the work at Princeton, Ind. He will close his work the first of the year. The Princeton Church has many splendid people in it.

J. M. Bailey, of Monroe City, Mo., is in a meeting at Hoger's Grove Church, Shelby County, Mo. F. W. Leonard of Canton filled the Monroe pulpit Dec. 6.

The church at Youngstown, Illinois, has held a meeting with home forces which added 14 to the membership of the church. The pastor is George F. Chandler.

The church at Twin Falls, Idaho, has just had the greatest meeting ever held in the state. The enterprise was led by the Clark family and resulted in 137 additions. Ray Beaucamp is the pastor.

C. P. Cauble began a protracted meeting with the Second Christian Church in Vincennes, Ind., on the last Sunday in Nov. There were four additions the first week. Mr. Cauble is the pastor of this church.

The church at Warren, Ohio, of which J. E. Lynn is pastor, is arranging to hold a meeting with home forces in January. Miss Edith Anderson of Springfield, Illinois, who completed her musical education in the school of music at Evanston, will lead the singing.

Stephen J. Corey of the Foreign Missionary Society, has prepared a statement with regard to the expenses of his society which will be mailed to any one requesting it. It is an admirable answer to the anti-missionary criticism that has been going the rounds recently.

Bruce Brown has undertaken a larger work in connection with his ministry at Valparaiso, Indiana. This is the location of the large normal school which has an attendance only exceeded by Harvard. He is teaching a class that is preparing for Christian service in the ministry and on the foreign field.

The Lyon Street Church of Grand Rapids, Michigan, has just closed a four week meeting in which fifty were added to the church. The preaching was done by E. B. Barnes, the pastor. During his five months' pastorate, eighty new members have been added to the church. The Sunday-school has doubled in this time, and the Christian Endeavor society has experienced a similar growth. The singing was led for part of the time by Prof. Sturgis and later by Prof. William Leigh.

From the Bowen, Ill., dedication, Secretary J. Fred Jones made a visit to Christian University and made two addresses before the students. He is always a welcome visitor, and he claims that the trips pay, as they have about put an end to the raising of offerings in Illinois churches, by C. U. students, for Missouri missions. The students at Canton believe that Mr. Jones' address, "Mission Studies in the Book of Jonah," should be given a place on the Centennial program.

Gipsy Smith, the famous English evangelist, will hold a meeting in St. Louis beginning some time in January. He had the largest auditorium in Chicago packed to the limit with men at the noon hour when here and without doubt will leave a deep impress on the life of our sister town. The meetings in St. Louis will be held in the new Coliseum building which has recently been erected. Gipsy Smith is perhaps the sanest, most human, most modern great evangelist in the field.

W. E. Williams has left the church at Hamilton, Ohio, and has gone to Winona, Minnesota.

T. J. Legg, the state secretary of Indiana, has held a meeting at Delphi which resulted in 17 added to the church. The meeting closed prematurely on account of a scarlet fever epidemic.

One of the Centennial aims of the Rolls County (Mo.) Co-operation of Christian Churches, is that each of the seventeen congregations shall be represented at Pittsburg by at least one delegate.

Dr. Royal J. Dye is to speak at Vincennes on Friday evening Dec. 18. The meeting will be under the auspicious of the men of the church. The pastor Wm. Oeschger, is planning to make it a great meeting.

Evangelist J. W. Camp has held a meeting meeting with the church at Drakeville, Iowa, which has resulted in 32 additions, 26 by confession of faith. The church is ministered to regularly by Mrs. A. M. Sea.

The Violett-Charlton meeting at Canton, Mo., continues with good interest. Seventy-one have been added to date, about twenty of these being conversions. Their next meeting is at Shelbyville, Tenn., Mr. Violett's old home.

A number of churches of Chicago are uniting in preparing for a great song service on New Year's Eve in the Coliseum. It is expected to have a choir of 2,000 voices, and an attendance of 12,000. Dr. A. C. Dixon is leading the movement.

Clay Trusty, the minister in the Seventh Christian Church of Indianapolis, has just closed a meeting with his own church which lasted two weeks. In this meeting 108 were added, 71 by confession of faith. There have been 190 additions during the year. E. A. Blackman led the singing during the meeting. This year's work is certainly a great credit to church and minister.

The First Church, Quincy, Ill., will graduate a class of seven in Teachers' Training Dec. 17. An attractive invitation is at our hand announcing the event. Various pastors of the city will take part, and the address will be given by Rev. O. W. Lawrence of Decatur. Clyde Darsie is the pastor, and G. L. Carley superintendent of the Sunday-school.

Mrs. Mina Greist, District Manager of the C. W. B. M. in the 12th District of Indiana, recently delivered an address at Vincennes before the C. W. B. M. Auxiliary. Mrs. Greist is one of the coming leaders in the women's work. Her address was greatly enjoyed by the large audience that heard her.

Canton, Mo., December 12, 1908.—A new church was dedicated at Bowen, Ill., Dec. 6, costing in round numbers \$14,000, a pressed brick veneer, with stone trimming. J. Fred Jones conducted the dedicatory services, assisted by local and neighboring ministers, and, as may be known, it was a success. \$4,200 was the amount needed to cover all liabilities, and it was exceeded by \$200. To W. A. Taylor, the minister, belongs, perhaps, greater credit for the work than to any other, as he not only led and inspired the congregation in the undertaking, but allowed none to exceed him in financial willingness, giving himself \$500 on dedication day, besides former contributions. The cause in Bowen has suffered much in the past from obscurity, but the prospect seems bright. Spicer and Douthit begin a meeting the first of the year.

**THE CHRISTIAN CENTURY**  
**WITH THE WORKERS**

December 19, 1908

Children's Day for Home Missions was observed in the First Church, El Paso, Texas, with an offering of \$30. H. B. Robison is the pastor.

Harvey Hazel of Imperial, California, has accepted a call to Boyle Heights' Church, Los Angeles, succeeding W. L. Martin. He is to begin January 1.

C. L. McKim closed a meeting December 7 at Oelwein, Iowa, with 33 accessions and some others yet to be baptized. Noah Garwick of Waterloo assisted Mr. McKim. Several new families were enlisted.

A. A. Doak, Colfax, Washington, began at St. John, Monday, Nov. 30. He is gratefully regarded for leading the campaign in which the town voted "dry" last year. Prospects are good in this meeting. House crowded each evening, with nine accessions in first four days. Miss Ettie Gilien of Latah, singer, and a choir of forty help emphasize the Gospel call.

A very successful three weeks' meeting has just closed at Colfax, Ill., with sixty-six additions. T. A. Fleming of the Miles Avenue Christian Church, Cleveland, Ohio, assisted the pastor, Norman H. Robertson, during the meetings. He is a strong preacher and presents the Gospel in a clear cut and convincing manner. The church has been greatly strengthened and will push on to greater achievements in the Master's work.

Prof. A. C. Gray of Eureka College was granted the degree of M. A. by the Regents of the University of Michigan, October 21. Prof. Gray came to Eureka the first of the present school year from Ann Arbor, where he had spent two years as pastor of the Christian Church and student in the university. His work in Eureka College is meeting with great success. He is popular with the students and is a recognized leader in the affairs of the school. He has also supplied several of the leading pulpits of central Illinois since coming to Eureka, and the churches are pleased with his work.

Dr. Wm. Bayard Craig has been preaching recently in the Central Church of Denver, on the timely topic of "Mental Healing." Some years ago the false report was circulated that Dr. Craig had become a Christian Scientist. Happily the day has come when the truth involved in Christian Science may be extracted and defended without adopting the impossible concepts with which that creed works. In Dr. Craig's leaflet for a recent Sunday the following note is found:

"The pastor has no desire to give undue prominence to that phase of Christian truth that relates to the health of the body. Health is so closely related to happiness, however, that the one cannot be studied without considering the other. The desire is to help the people, not to awaken unprofitable discussion."

Baxter Waters is pastor of a union church in Newberry, Mich., the only Protestant church in the town. It is composed of Presbyterians, Congregationalists, Baptists, Methodists, "and just Christians, that is, the ordinary unbranded men who believe in the spirit and teaching of Christianity." There is thorough harmony, we are told, among them, and a very precious fellowship. A long time without preaching prior to Mr. Waters' going there, their need is urgent and vital. A good Sunday-school has been built up, the general machinery set in motion, clubs and classes organized. Congregations are good and results in the life of the community are encouraging. The work appears to be perfectly practicable and Mr. Waters believes

it as a contribution to the Home Mission as well as the Union problem.

William Oeschger preached at Bicknell, Ind., on Sunday evening Dec. 6th. The Bicknell Church has as yet not chosen a successor to Mr. Hughes who recently gave up the church to go to Jeffersonville, Ind. Mr. Oeschger was called in to counsel with the church to discuss the matter of selecting a pastor.

Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.

O. E. Tomes, who recently left the Englewood church at Indianapolis to take the pastorate of the church at Ann Arbor, Mich., writes very encouragingly of his new work. There have been six additions, three by baptism—students from the university representing six different states, as follows: Indiana, Michigan, Missouri, Utah, California, Georgia. Two of this number are brothers of our preachers.

The fall campaign in the new building at Nelsonville, Ohio, starts off auspiciously. W. S. Cook, the minister, is in his third year and is preaching to the best audiences of his pastorate. The Bible school still grows and is the largest that it has ever been at this season of the year, averaging for November over 400. The rally day brought out 500 and a collection of about \$150 was gathered. On Nov. 29, there were 407 in Sunday-school and seven were added to the membership of the congregation. The church is planning for a meeting in January with W. H. Boden of Athens doing the preaching and Ida May Hanna the singing.

The Redlands, Cal., Church gave a reception for F. W. Emerson and family Wednesday evening Dec. 2. Mr. C. A. Barker, an elder in the congregation, welcomed the new pastor and family on behalf of the congregation. Dr. Williams, pastor of the First Congregational Church, and president of the ministerial union, made the welcoming address on behalf of that body. Secretary Hollabaugh of the Y. M. C. A., spoke for the association and after a response by Mr. Emerson an adjournment was taken to the dining-room where the ladies of the church served refreshments. The work at Redlands opens auspiciously. There were thirteen additions to the membership the first two Sundays of Mr. Emerson's ministry.

The Alameda, Cal., Church on Sunday extended a unanimous call to H. J. Loken of Colusa, and he has signified his intention of accepting and will be on the ground about January 15. Mr. Loken is one of the best educated men upon the coast and a practical and consecrated worker. He is a graduate of the University of California, making in his closing examination the Phi Beta Kappa society, admission to which rests solely on the basis of distinguished scholarship. In addition to this he did a year's post graduate work at Harvard, winning the Billings prize in oratory and sermonizing. His work at Richmond and Colusa, his two previous pastorates, has been of the best.

The Alameda church is thoroughly equipped for work, and while its burdens are heavy, it is united and confident and prepared to render loyal service under Mr. Loken's leadership.

January 17 will be Mr. Macfarlane's last

day with the Alameda congregation, and he goes to Kansas City about 3rd of February, ready to take up his new duties as secretary of the Men's Brotherhood.

**A FINE MISSIONARY RALLY.**

On December 2nd, A. McLean, Dr. James Butchart, and Herbert P. Shaw, assisted by a goodly number of neighboring pastors, held a Missionary Rally in the First Church in Vincennes. The sessions were held in the afternoon and in the evening. The afternoon session was devoted to short talks by the visiting pastors and the missionaries. In the evening our work on the foreign field was presented by the aid of the stereopticon. Moving pictures showing in a most realistic way conditions as they actually exist in the heathen lands were a great help in making the evening session very interesting and helpful. No rally ever held in the church ever succeeded in reaching so many people with the great facts of missions as did the evening session of this one. To all those pastors who are to have rallies held by these brethren in their churches this year, I want to say this, push the evening service for a great crowd. Your people will enjoy it. It will yield good returns. The prayers of our church go with these servants of God in their great ministry of arousing the churches to a keen sense of duty to the Lord's last great command. God bless them. Their stay is a benediction to the church in which they hold a rally.

William Oeschger.

New York, Dec. 7, 1908.  
 Editor Christian Century. Dear Brother—The First Church of Disciples of Christ, West 56th Street, this city, has extended a unanimous call to Brother William L. Fisher, recently returned from Oxford, England. Brother Fisher has accepted, and will begin work January 1, 1909.

W. W. Burks of Nevada, Mo., who had accepted a call from this church in October last, asked to be released by the church, on account of the opposition of his family to coming east. His request was granted, and Brother Fisher called.

154 W. 97th St. Robert Christie.

Kansas City, Mo., Dec. 4, 1908.  
 Editor Christian Century. Dear Sir and Brother—The Ministers' Alliance of Kansas City and vicinity desire to express their approval of the resolutions entitled "An Overture for Peace" which were adopted by the Ministers' Association of Indianapolis, Ind., Nov. 23, 1908, and presented for publication to the Christian Evangelist, Christian Standard, and New Christian Century.

J. H. Hardin, Chairman pro tem.

The above report was approved by 14 of the 18 members of the alliance present at the time of voting, Dec. 4, 1908, and a request made that the above named papers print this approval as soon as possible.

J. T. Ferguson, Sec.

A certain prominent lawyer of Toronto is in the habit of lecturing his office staff from the junior partner down, and Tommy, the office boy, comes in for his full share of the admonition. That his words were appreciated was made evident to the lawyer by a conversation between Tommy and another office boy on the same floor which he recently overheard.

"What wages?" asked the other boy.

"Ten thousand a year," replied Tommy.

"Aw, g'wan!"

"Sure," insisted Tommy, unabashed.

"Four dollars a week in cash, an' de rest in legal advice."—Everybody's Magazine.

December 19, 1908

## THE CHRISTIAN CENTURY

(801 21)

## PHILADELPHIA LETTER.

The supper at the Central Y. M. C. A. on December 4, marked a unique incident in the annals of our movement in Philadelphia.

The company numbered fifty-six, thirty of whom were ministers. Its uniqueness did not consist in the notability of those present, though many of our leading spirits graced the occasion with their presence. The patriarchs were represented by that ever-young and facile-minded father of them all, Dr. W. T. Moore; the editorial staff was heard from in the simple, unity-breathing talks of Brothers Garrison and Lord; our colleges sent presidents Cramblet and Bates; the Home Mission Board sent Brother Wright; and the ministry proper was evident in a score of our leading divines.

But after all, the uniqueness remained in mere numbers; in the fact that never before in the history of Philadelphia Disciples had that number of our ministers been gathered here at one time. The fact is not due to the novelty of our plea nor to the brevity of our career. More than three quarters of a century ago the work was begun. It is a pioneer field. The fathers spoke here. Their sons and daughters are in our First Church which celebrated recently its 75th anniversary.

That we have so few churches as to make such an event noteworthy is not due to the difficulty of the field. The strong churches in Washington, D. C., the new Tabernacle Church at Baltimore, the splendid structure at East Orange, N. J., not to speak of the Western Pennsylvania District with its numerous powerful organizations and its great revivals,—all these facts have long ago exploded the theory that our plea and the east have in them anything inherently contrary or adverse.

The delegates at the Federal Council will testify to the wonderful receptiveness of Philadelphia for the plea of union. A little closer acquaintance would reveal as ready an acceptance of the simple Gospel teaching. Nowhere do formulated creeds count for less. Nowhere does the personal Christ reign so surely. Quaker influence has bred that spirit.

In our own church-history sporadic successes have further emphasized the fertility and fecundity of Philadelphia as a field for us. One example will prove edifying for both success and failure. Fifteen years ago a western minister took a small Philadelphia congregation and added more than one hundred net each year for five years, making it one of the largest and most promising Disciple churches then in the east. Yet, for the succeeding ten years, that same church, after drifting back to a nominal membership of 300, has beat time and today is one of our frontier outposts, advertising the current reformation by standing still,—but still standing. This incident is but typical of our churches in this city—success for a time, here or there; some permanent advance; stagnation and often complete annihilation; so that, though we have a Sixth Church, we have only four congregations.

The chief, if not the only reason for this condition has been the lack of persistent and systematic union of efforts. Each congregation has been so busy with its own affairs that no time nor energy was left for planting and caring for new centers.

One such union effort was made at establishing a mission, in a locality declared by Secretary W. J. Wright to be a more promising field than any other in America, save one, but after a fruitless year, supervision lapsed and the mission passed into quiescent history.

Such unified effort as is needed here is obtainable only through the large-hearted and broad-minded efforts of some one layman

or minister. This is abundantly proved by recent events. That we have four churches today and not three or two, is directly due to the presence of a man large enough to see beyond his own threshold. Brother Batman, pastor of the First Church, has not only succeeded in coping with the problems of his own difficult field, but his influence is felt in all of our churches, and beyond our churches. To him directly is due the saving of our Sixth Church recently involved through an absconding pastor. He advised, visited, held meetings, preached, and collected money, and finally put the church on its feet with Rev. Lawrence Fenninger at its head.

The Kensington church, too, owes the presence of its promising young minister, Rev. L. Higgins, and its present prosperity to the energy and wisdom of this bishop of our people.

His prominent place in the recent Federal Council showed that other denominations are ready to give us large recognition in committees when we have men energetic and capable enough to accept responsibility and willing to co-operate.

Due then to the presence of this one leader, and to the body of faithful and willing brethren—as fine a body as exists anywhere—our cause in Philadelphia presents as strong and hopeful a front as it ever did. Such a condition will maintain as long as Brother Batman consents to stand by the work cheerfully, courageously, and persistently do the work of a pastor of a congregation and a bishop of the churches.

Philadelphia.

Arthur Holmes.

**Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.**

## WABASH AVE., AKRON, O.

The revival conducted by C. D. Mitchell and his singer, E. E. Bilby, in the Wabash Avenue Church, Akron, O., was a great success for the place. In many ways the meeting was better than any ever held there before. The audiences were larger, additions more numerous, and the co-operation of the other churches in city more consistent than ever before. Clarence D. Mitchell of Lima, O., did the preaching. He received only words of praise from the church and from the visitors. He was greeted by a large crowd. They were glad to come again to hear him. He makes a great appeal. There were sixty-seven who heeded it. Prof. E. E. Bilby is not only a good singer but an exceptionally fine cartoonist. His sketches of Christ in the various experiences of his life are fine. He was assisted by a chorus of forty voices.

My resignation as pastor of the church had been accepted by the church officers before the meeting began. Having accepted a call to Steubenville, O., I requested that it be not made public until after the meeting had closed. I never compelled myself to do a harder thing than I am now doing when I leave this church. However it is in fine condition for the next man the church may call.

A. F. Stahl, Minister.

## A Near One.

me—"Won't you miss me when I'm far away?"

She—"No; I'll always think of you as very close."—Cornell Widow.

## THE WEEK OF PRAYER.

Again the Week of Prayer draws near. Beginning with Sunday, January 3, the followers of Christ the land over are summoned to come together nightly for prayer and study. The great practical enterprises of the church furnish the themes.

Sunday, January 3—"The Law of the Harvest."

Monday, January 4—"The Bible—The Word of God."

Tuesday, January 5—"God's Faithfulness—Man's Responsibility."

Wednesday, January 6—"Missions, Home and Foreign."

Thursday, January 7—Intemperance and Gambling."

Friday, January 8—"The Family and the School."

Saturday, January 9—"The Signs of the Times."

Sunday, January 10—"Christ, the Giver of Life."

We encourage the holding of union meetings in towns and neighborhoods so far as practicable. These topics are the great nonsectarian themes of the Kingdom of God. To consider them in united services should be an aid in the promotion of fellowship and unity.

## Charcoal Purifies

## Any Breath

And In Its Purest Form Has Long Been Known As the Greatest Gas Absorber.

Pure willow charcoal will oxidize almost any odor and render it sweet and pure. A panful in a foul cellar will absorb deadly fumes, for charcoal absorbs one hundred times its volume in gas.

The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England today charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas making, fermentation and decay.

By their gentle qualities they control beneficially bowel action and stop diarrhoea and constipation.

Bad breath simply cannot exist when charcoal is used. There are no ifs or ands about this statement. Don't take our word for it, but look into the matter yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bed-time sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

**THE ARIZONA CONVENTION.**

Last August the Long Beach Convention authorized the Secretary, in conjunction with a committee of Arizona brethren, to call a Convention and secure the co-operation of all our churches in the work of evangelizing that great territory. This movement has met with most hearty response on the part of the brethren interested. The Convention was called for Thanksgiving time on account of the special railroad rates then prevailing, and at Tucson because that city is central to the churches already organized. From the beginning and before, W. H. Salyer, of Temple, has been the soul of this movement. He came to Long Beach and pleaded for it; he was made Secretary to "boost" the enterprise; his mind formulated much of the program and wrote the hundreds of letters, which created the interest; brought the delegates, and made the assembly a pronounced success.

The three days program was carried out as planned and with an enthusiasm worthy of the cause. Delegates were present from every church, except the infant congregation recently organized at McCabe. W. E. Spicer and son came from the great mining camp at Bisbee; A. B. Carpenter and wife represented the Smelter City of Douglas; from Tempe traveled W. H. Salyer and W. S. Austin; while Lawrence Williams headed a delegation of six from Phoenix, the capital City, consisting of Mr. and Mrs. Frank M. Avis, Miss May Frazier, Mrs. Fred Warren and Mrs. Warren. Besides these there came Mrs. Reba B. Smith, C. W. B. M. President, E. W. Thornton, Sunday-school specialist, and Grant K. Lewis, Secretary, all of Southern California. Each one of these delegates traveled hundreds of miles, and all night long, was present at the first session and remained to the very last, and knowing that this was no "hot air" affair but that "Business for MY King" was at hand, each church sent pledges to support the work, the total of which reached \$512.50. Every great interest of the Brotherhood was represented on the program. The convention felt that Arizona should remain under the wing of the California Board, and decided that their part was to "get under" an evangelist to enter new fields, organizing churches, remaining in each case until a pastor is located and his support raised. To do this an Executive Committee, with an Advisory Board representing each church, was appointed.

Mrs. Reba B. Smith, fresh from the New Orleans Convention, and visits to the Mission Fields, gave a fine stereopticon address on "Missionary Work in Many Lands." E. W. Thornton, returning to the coast from a three months' study of the leading men and methods of the Sunday-school World, stopped off and fixed attention on Bible Study; Grant K. Lewis had a sympathetic hearing as he spoke on "The Christian Conquest of America." W. H. Salyer opened our eyes to the great opportunities as he spoke on "The Field and the Harvest." The Thanksgiving sermon by Lawrence Williams made all hearts overflow with gratitude. The address of A. B. Carpenter on "Christian Union" inspired all with the feeling that the thing most essential in "Our Plea" is to make it in the Spirit of Christ. And the Convention sermon by W. E. Spicer brought a gracious benediction to the Convention.

The local effect of this truly great Convention is beyond estimate. A little church struggling for life in a wicked city was made to feel the strength of comradeship as it grasped the hand of sympathy and fellowship.

Thus in every way the first Convention of Christian Churches in Arizona was a marked success, and deserves this passing attention of the chronicler, both for its sake and that of posterity's interest.

Grant K. Lewis, Secretary.

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BOX 401

LIMA, OHIO

December 19, 1908

## THE CHRISTIAN CENTURY

(803) 23

## THE NEED OF A BOOK AND TRACT FUND.

The Disciples so far have failed to meet a great responsibility. They certainly have no reason to be ashamed of the plea they are making; but they have, perhaps, depended too much upon its inherent strength to work its way to the public conscience. Success in any great enterprise is achieved only through wise and efficient means. Now it must be evident to every thoughtful disciple of Christ that thousands of the more intelligent people can be reached only through good books. This is the day of the library. But what are we, as a people, doing to supply these libraries with such books as will disseminate the great principles for which we contend? Furthermore, are we using the only means by which many thoughtful people can possibly be influenced by sending books to them to read?

What we need, just now, more than anything else is a fund that will enable us to select the best books and tracts that have been written by our brethren and send these to such persons as may likely be influenced to accept the principles of the plea we are making. If a selection could be made from some of the best books that have been issued, and these could be sent to every minister in the United States, the result would be incalculable for good. It is scarcely probable that a fund can be supplied that will reach this end at once, and yet something can immediately be done in this direction.

I propose that we begin the accumulation of a fund, the interest of which shall be used for the purchase and distribution of our best books and tracts. Even if \$10,000 can be secured, this sum would be a beginning, and if it should never be larger, it would accomplish a great deal. I hope, therefore, there will be no delay about this matter. Let us raise that amount at once, and let it be placed under the control of a wise board of managers, to be selected by the donors, the details of which may be arranged just as soon as the fund is secured.

I propose, therefore, to contribute myself \$100.00 to this fund and may give even \$500.00, if the matter is taken up cheerfully by others. No one shall be bound to pay the promised subscription until at least \$10,000 has been assured in pledges. Who will answer this call? Send your pledge either to the editor of the paper in which you see this notice, or to me, and your pledge will be announced from time to time so as to encourage others to do likewise.

In my judgment this is the most encouraging opportunity to do good that now offers itself to our brotherhood. I hope that the amount I have indicated, as necessary to secure the pledges made, will be more than quadrupled in a very short time. Speak out, brethren, at once on this all-important subject.

Columbia, Mo.

W. T. Moore.

## OUR EXCHANGE.

W. A. Moore, First Christian Church, Tacoma, Washington, wants to correspond with a vocalist who will direct the church music and in return have use of studio in church building and receive the co-operation of 1,000 people interested in the work of the congregation. A similar proposition will be made to a violinist and a pianist, an excellent chance for persons of extraordinary ability.

Levi S. Ridnour wishes to make evangelistic dates to work after January 1, 1909. His terms are expenses and free will offerings. A good singing evangelist could find permanent work with Mr. Ridnour for some time. Address Osawatomie, Kansas.

## ABOLISH CHILD LABOR!

The National Child Labor Committee has designated Sunday, January 24, or Saturday, January 23, 1909, as Child Labor Day, and through the medium of the religious press is appealing to the clergymen throughout the country to devote some part of that day to the interest of the defenseless child workers in factories, mines, mills and sweatshops. The committee invites clergymen to speak on the subject of child labor at a regular service or to have it considered in Sabbath-school or young people's society. The call is endorsed by a large number of representative New York ministers in a letter addressed to the clergy.

The Federal Church Council meeting in Philadelphia this month, representing thirty-three churches and nearly eighteen million communicants, unanimously adopted a resolution declaring that "the churches stand for the abolition of child labor."

Of the two million working children in this country, many thousands are in forms of labor not only injurious to the body and preventive of education, but which also offer the maximum menace to the moral life. This is sufficient warrant to call upon the churches to devote one day to these of whom Jesus said "It is not the will of your Father which is in heaven that one of these little ones should perish."

The National Child Labor Committee in its four years of work has witnessed improvements in the child labor laws in thirty-four states and is making a special effort at this session of Congress to secure the authorization of a Federal Children's Bureau. In a pamphlet recently issued by the committee, the purpose and scope of this bureau

"Such a bureau should investigate and report upon all matters pertaining to the welfare of children and child life and would especially investigate questions of infant mortality, the birth rate, physical degeneracy, orphanage, juvenile delinquency and juvenile courts, desertion and illegitimacy, employment, dangerous occupations, accidents and diseases of children of the industrial classes, legislation affecting children in the several states and territories, and such other facts as have a bearing upon the health, efficiency, character and training of children."

Literature describing this bureau; addresses by the leading experts of the country discussing the relation of child labor to health, education, citizenship, morals and the family life; suggested topics for sermons and selections for use in platform or conference meetings, or in Sabbath-schools, will be cheerfully furnished without charge on application to National Child Labor Committee, Owen R. Lovejoy, General Secretary, 105 East 22d Street, New York City.

## Ideal Christmas Present for a Disciple of Christ

Give It to Your Preacher!  
Give It to Your Teacher!

## The Declaration and Address

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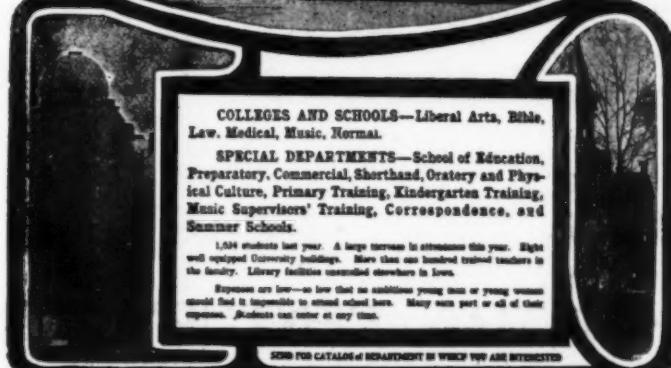
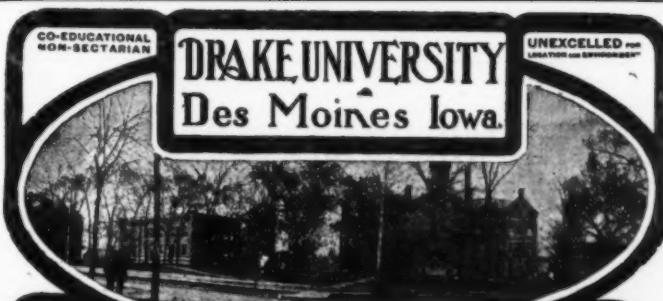
OF the original edition printed at Washington, Pa., in 1809, only two copies are in existence. This is a photographic reproduction of the one that belonged to Alexander Campbell and shows on the margin his quill pen corrections, made when he reprinted the document in his Biography of Thomas Campbell.

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An ideal Christmas present to your friend. Beautifully bound and illustrated. Retail price, \$1.20.

### OUR CENTENNIAL BOOK

#### Historical Documents Advocating Christian Union

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The world's Need of Our Plea." Beautifully illustrated. Retail price, \$1.00. No one should allow the Centennial to approach without possessing this book.

This is a great offer for us to make. The only reason we can make such an offer is that we expect it to add hundreds of names to our subscription list.

## Notice Our Remarks in the Publishers Column on Page 2.

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